

DEVELOPING TRANSFORMATIONAL LEADERS WITH A
REDEMPTIVE FRAMEWORK AT FAITH BAPTIST FELLOWSHIP

A THESIS
SUBMITTED TO THE FACULTY OF
GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE
DEGREE DOCTOR OF MINISTRY

BY
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MAY 2011

To

Laurie, Caleb, Joshua, and Joel Dirnberger

(My small church),

you are my glory and joy.

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ACKNOWLEDGEMENTS

I am profoundly moved when I ponder those who have been a part of the “redemptive” story God has written in advance for me. When I think of the year Tom Steller poured his life into me, I know that in spite of my first taste of “suffering”, it was a season I could never have lived without. So also it has been with every “suffering season” since. I am grateful to Steve Fuller for mentoring me from afar and for “Sharpening Your Sword” – a tool that has been used again and again to help others wield the WORD. Roger and Joanne Thompson were and continue to be the real deal in terms of “transformational leaders” for my wife and I. Harv Powers and Rod Cooper reframed my story and provided me with the vocabulary to tell it from a “redemptive” perspective. Lamont H., Travis S., Eric M., Brad N., Donny C., John S., Jerrod H., Ryan D., Dan C., Travis S., John A., Jeff P., Josh D., Mike J., Josh R., Tony B., Brian B., Matt P., Craig U., Ryan C., and Caleb D. are the proof. Thank you to the elders and saints of Faith Baptist Fellowship for the generous gift of time and resources to pursue this Doctor of Ministry program. Thank you to our staff – Dana, Dave, Dave, Deb, Larry, and Kay – for bearing with my time away, and more, for your care, your support, and anything else I needed. I am especially grateful to Deb Bartels, our uber-competent and never-complaining administrative assistant who went above and beyond the call in providing the technical support in formatting this project. To my wife Laurie, for loving me always and in all ways – We are His poema.

Greg Dirnberger

ABSTRACT

The purpose of this project is to demonstrate that there is a developmental process by which transformational leaders can nurture and reproduce other transformational leaders. Further, there is a redemptive framework that can inform and shape this developmental process in such a way that lives are changed, transformational leaders can be multiplied, and an organization (a church congregation in this case) may be nurtured into vibrancy and health. It is the desire of this writer that this thesis-project may not only articulate a guiding philosophy of developmental process at Faith Baptist Fellowship, but also create an intentional plan and structure for reproducing transformational leaders who possess and can assert their leadership in light of the Redemptive Leadership Framework.

This project includes: 1) a description of the organizational context that gave rise to this writer's application of the aforementioned thesis, 2) relevant discussion of Biblical and theological foundations that inform and support the thesis, 3) a survey of both spiritual and secular literature that interact with and apply the principles of transformational leadership, and 4) a description of a pilot program designed and implemented by this writer where the convictions of this thesis were applied, tested, and reflected upon.

CHAPTER 1

INTRODUCTION – THE PROBLEM AND IT'S SETTING

This dissertation project represents a convergence of more than twenty-five years of my life invested in vocational ministry. For nine months, from September of 1983 through May of 1984, I participated in a small group leadership development pilot group at Bethlehem Baptist Church in Minneapolis, Minnesota. I was a graduate of Bethel Theological Seminary in St. Paul, Minnesota – waiting for ministry placement. Tom Steller, an Associate Pastor at Bethlehem Baptist Church invited me and eleven other young, emerging leaders from the congregation to participate in what he called, Leadership Development Through Theological Reflection. We made commitments to meet together once a week in a small group setting for two hours of worship, study and mutual prayer ministry.

We began by reading Elton Trueblood's, *Incendiary Fellowship*. It provided us with a framework for the kind of transformational spiritual community we hoped to experience together. Then we read and discussed four articles our pastor, Dr. John Piper, had written on spiritual leadership. This was followed by several weeks of focus on Bible exegesis with special attention given to unpacking the meaning and significance of several texts from 1 Thessalonians on the nature of spiritual ministry. The last five months of our time together was devoted to

reading and discussing Pastor Steller's Statement of Faith. It provided an excellent basis for theological reflection and application.

I mention this experience because it transformed my life and ministry from that point on. Discipleship and leadership development was not revolutionary to me. I had been profoundly affected by the philosophy of ministry set forth in Robert Coleman's book, *The Master Plan of Evangelism*, during my seminary years. I had previously found great joy and satisfaction in meeting one on one or small groups to read and pray through Scripture for the sake of forming lives for Jesus' sake.

But the Leadership Development Through Theological Reflection group was different. Perhaps it was because I had never tasted of spiritual community that had thrived under such significant commitments for that length of time. Maybe it was because I had never experienced the maturity and unique giftedness of someone like Pastor Steller before. Perhaps it was because I had never been in a group that focused on such a particular end. Possibly it was because each group member was a highly motivated and experienced leader. Perhaps it was because of my situation in life; i.e. newly married, recently graduated from seminary, a bit disoriented and discouraged by the pain of frustrated expectations regarding ministry placement – I was pounding nails instead of preaching the Word.

Whatever unique circumstance or combination thereof, my experience in that group over nine months led to a transformational experience that has uniquely and distinctly shaped the remainder of my ministry life. Ever since those

profound nine months twenty-five years ago, I have repeatedly experienced the pleasure of seeing lives changed (in three churches) by the grace of God through a combination of a simple methodology and the Holy Spirit's unique deposit in and through my life.

Nevertheless, about eighteen years ago, ministry effectiveness precipitated pressures and stresses that led to depression and disorientation that led to failure and fall that caused deep pain and brokenness that gave way to healing and restoration that ultimately led to deeper impact than I could have realized.

Three and a half years ago I received and accepted a call to serve a church (Faith Baptist Fellowship, Sioux Falls, SD) where there has been no intentional leadership development throughout her 30-year history. In spite of a mission statement to "honor God through making more and better disciples of Jesus Christ", the only disciple making efforts rose from 1) training children's Sunday School teachers when there was a shortage of experienced volunteers, 2) video training for "theophostic prayer ministry", and 3) a men's "book club" for guys who had revealed personal crises in their lives.

The incongruence between the church's mission and practice was preventing fruit bearing. A majority of the members of the congregation have professed faith in Christ for many years, but have little, if any, sense of the dynamic presence of God in their midst. It is typical to get acquainted with church members and discover they possess some basic Bible knowledge, accompanied by minimal doctrinal awareness, while their lives, nevertheless, manifest disappointing immaturity of character. Faith Baptist Fellowship, while there are some pockets

of individuals who manifest growing maturity, is a congregation that might be broadly characterized by performance-based moral-ism, guilt and shame, frequent and open conflict, as well as a relationally closed system. It is no surprise that the congregation has been in a gradual decline for the past several years.

Soon after I joined the pastoral team at Faith Baptist Fellowship, one of my thirty-something-year-old ministry team members approached me and confessed a serious, potentially scandalous, and currently active sin behavior in his life. He was humble, honest, and desired genuine deliverance. He voluntarily removed himself from his ministry involvement and made a significant commitment to a counseling intensive and intervention. The intensive began a major shift in various areas of his life.

As we continued to meet for follow-up, he invited me to meet with the rest of his men's group. I was affected by how remarkably honest these young men were regarding active sin in their lives. Soon they invited me to become the leader of their men's group. By virtue of his amazing grace, God has visited this group of young men. God's Spirit has asserted his presence and power among them, and dramatic change is taking place in their lives. I have marveled at the display of God's glory.

At about the same time I joined the pastoral team at Faith Baptist Fellowship, I was also introduced to the concept and philosophy of Redemptive Leadership. Things I had discovered, but only skimmed the surface of, by experience, as well as through personal study, leadership counseling, and sanctified intuition began

to converge with deeper meaning and impact. Redemptive Leadership is a paradigm for the intentional developmental process of transforming leaders. When introduced to the Redemptive Leadership paradigm, I found such deep inner resonance that I longed to pursue it more fully. This led to the Doctor of Ministry program in Redemptive Leadership and Organizational Development at Gordon-Conwell Theological Seminary.

It has been profoundly satisfying to experience God open transformational windows for transformational impact at Faith Baptist Fellowship through the transformational principles of Redemptive Leadership. God is changing lives at Faith Baptist Fellowship. Nevertheless, I am persuaded that an intentional plan for disciple making and leadership development can provide this congregation with a foundation for organizational transformation and development as well.

It is the thesis of this writer that there is a developmental process by which transformational leaders can nurture and reproduce other transformational leaders. There is a redemptive framework that can inform and shape this developmental process in such a way that lives are changed, transformational leaders can be multiplied, and a congregation may be nurtured into vibrancy and health. It is my desire that this thesis-project may not only articulate a guiding philosophy of developmental process at Faith Baptist Fellowship, but also create an intentional plan and structure for reproducing transformational leaders who possess and can assert their leadership in light of the Redemptive Leadership Framework.

The purpose of this project is to:

- 1) Define “transformational leadership with a redemptive framework”.
- 2) Identify the contributing factors and essential components for developing transformational leaders.
- 3) Identify the signs, effects and manifest evidences of developmental process.
- 4) Discuss the dynamics that people recognize in redemptive leaders that engender desire and hope for their own personal transformation.
- 5) Initiate a training plan and structure with a sample group of leaders for the purpose of testing the possibility of reproducing transformational leaders in the context of Faith Baptist Fellowship.

This writer approaches this project with several and various assumptions.

- 1) God is actively and passionately involved in developing His people for His glory. He is sovereign.
- 2) We live in a fallen world characterized, apart from God’s redemptive intervention, by futility, darkened thinking, and brokenness.
- 3) God’s developing/shaping work is one of personal and spiritual transformation.
- 4) God’s primary means for transformation is the redemptive power and purpose of the Gospel.

- 5) There is a substantial difference between Gospel transformation and behavior management.
- 6) Biblical truth applied in the context of spiritual community is essential for authentic transformation.
- 7) In order for spiritual community to be a transformational environment, it must be shaped by a redemptive mindset and be a “safe” place where God’s active presence is manifest.
- 8) Competence is not enough for transformational leaders.
- 9) Crisis is a crucible that provides individuals with windows of transformational potential.
- 10) One cannot be an effective transformational leader apart from a personal experience of redemptive transformation of one’s self.

Chapter 2 will develop the theological foundations and review the pertinent literature relating to spiritual transformation and Redemptive Leadership. The foundational premise is that the entire transformational basis for developmental process rests in God’s sovereignty over the story of our lives. Ephesians 2:10 says, “We are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.”

After defining key terms and concepts that will be used throughout the rest of this thesis project, and in particular the Redemptive Leadership paradigm, I will discuss the various foundational streams that we understand from a biblical and theological perspective, and that contribute to our experience of spiritual

transformation. These include the transformational power of the glory of God, scripture and classic spiritual disciplines, the gospel and gift of the Holy Spirit, spiritual community, the transformational windows provided by the experience of suffering and brokenness, and finally the power that reframing our respective stories has in experiencing a redemptive breakthrough. Then I will apply the Redemptive paradigm to a Biblical character as an example of a leader who has experienced God's transforming intervention in his/her life.

Chapter 2 will end with a comparison and contrasting of some examples of intentional and transformational leadership development perspectives that are in practice today.

Chapter 3 contains a review of pertinent literature on the development of transformational leaders from a secular perspective. Secular sources possess convictions, assumptions, and intentional practices that overlap and/or run parallel with those from a Biblical perspective. These shared, yet different perspectives will be compared and contrasted.

In Chapter 4, I will describe the design of my project. The goal is to intentionally nurture an initial group of emerging leaders (by "emerging" I mean individuals who are not currently involved with in leadership, but possess potential character, giftedness, and desire to serve in the life in ministry of our congregation) who will, in turn, intentionally nurture other emerging leaders within the Redemptive Leadership Framework. Developing transformational leaders at Faith Baptist Fellowship will include the following components:

1) I will pre-test a minimum group of approximate 20 emerging leaders. The pre-test will include a) determining their understanding of the nature of developmental process and the core principles of redemptive leadership, b) measure the test group's core convictions on the essential characteristics of transformational leaders, c) ascertain where they are currently at in their own developmental process, and d) identify the means and measurements with which they carry on assessment of those whom they are currently developing as leaders.

2) My objective is to create an environment of spiritual community with these 20 emerging leaders where they can encounter the greatness of God together and begin to understand their own developmental process, and develop a common language around the principles and objectives of transformational leadership.

3) I will lead these emerging leaders toward reproducing these same conditions and content with those whom they are leading.

4) The Project will end with a post-test of the emerging leaders group as well as the individuals and groups that they are leading. The post-test will measure the effectiveness in attaining the specific following outcomes discussed in Chapter 5.

Chapter 5 will include a report of conclusions, personal reflections and results of the following planned outcomes.

- 1) A minimum of 20 emerging leaders with a common language and grasp of redemptive leadership and developmental process.
- 2) A minimum of 20 emerging leaders who are aware of and taking seriously their own transformational process.
- 3) Development of a reproducible model with which we can continue to raise up transformational leaders.
- 4) Build a growing Redemptive Leadership culture at Faith Baptist Fellowship.

CHAPTER 2

WE ARE GOD'S POEMA – THEOLOGICAL FOUNDATIONS

"For from him and through him and to him are all things. To him be glory forever. Amen" (Romans 11:36): The entire matter of developmental process, as well as the "redemptive" framework that guides and shapes transformational leadership, is from beginning to end, rooted in the glorious person and purpose of God.

The redemptive framework for transformational leadership draws its force and substance from Ephesians 2:10. "We are his (God's) workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them." "God himself has made us what we are", says Marcus Barth. "Poema can bear the connotation of a 'work of art', especially a poetic product." In other words, on account of Christ's redemption accomplished and applied to our personal spiritual condition, every minute and every aspect of lives, lived in this world, are elements of an epic story line intended by God to magnify the glory of God.¹ Our lives are an unfolding "poem" that recounts the gracious drama of the Sovereign Lord's redemptive purpose, a redemptive purpose not only for our own developmental process and eternal wellbeing, but also the redemptive purpose and transformation He intends to accomplish in others through us.

¹ Barth, Marcus. *Ephesians 1-3* (Garden City, NY: Doubleday, 1974), 226.

I believe that the power of the redemptive framework in transformational leadership is grounded in the truth that the poem, which God is revealing in and through our lives, is NOT one that He is making up as we go along. Rather, He prepared and wrote it “beforehand.” God is not only making us what we are, He is making us what He intended for us to be. Psalm 139:16 says, “In your book were written, everyone of them, the days that were formed for me, when as yet there was none of them.” Therefore, the shaping of transformational leadership tinted by a redemptive perspective is already and always happening in our lives. God is working out everything according to the counsel of His will (Ephesians 1:11).

Consider the highest “high” points and the lowest “low” points of your life. In doing so we can identify for ourselves the most significant formational moments and events. The highest “highs” and lowest “lows” reveal what is most meaningful to us. They reveal what we value. And through this simple exercise, it is quickly apparent that those experiences that have most profoundly “shaped us”, were not necessarily those that we thought through, or those for which we proactively planned. Nor were they necessarily the happiest and highest. Rather, they were and are those experiences that, in spite of our best plans and intentions, revealed our innate fallen nature and our desperate need for God’s redemptive action in our lives.

The Psalmist confirms this in Psalm 119:71, “It is good for me that I was afflicted, that I might learn of your statutes.”

The apostle Paul asserts the same conviction in 2 Corinthians 1:3-4.

Blessed by the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God.

Robert Clinton's reflections on leadership formation are informative in this matter. "Leaders face unexpected situations involving sickness, crises, and conflict. Few see these times as part of the necessary training for effective ministry . . . I believe that such experiences are used by God to deepen character."²

He goes on to explain why this pattern used of God is so crucial for leaders to recognize in their own developmental process. "Mature ministry flows from a mature character. A mature character comes through difficult processing."³

The Chinese ideogram for our English word "crisis" is a picture depicting "danger" (someone sliding down a steep embankment or cliff) and "opportunity" (a cocoon opening – new birth) with "balance" (a fulcrum). In other words, "crisis" in this picture is the tipping point between danger and opportunity.



Figure F-1

² Clinton, Robert J. *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NAVPRESS, 1988), 154.

³ Clinton, Robert J. *The Making of a Leader*, 155.

Crisis, with its inherent danger and disaster and difficulty, is the transformational context that provides us with an opportunity to grow, to move ahead, to heal, and to connect into God's kingdom/king-ship in ways that are dramatically more significant than we could ever imagine.

Typically then, the most significant shaping events in our lives are the ones that have caused the most pain, heartache, and suffering. We would never have thought to write these kinds of events into the respective stories of our lives – nor would we have wanted to. But God did.

Scripture contains many biographical instances that confirm this reality. Consider Joseph's life of unplanned sorrows. His own brothers sold him to human traffickers. He endured time in prison on account of false charges. He lived the majority of his life as displaced person in a foreign country. Yet he makes it clear that he understands all these painful events in his life were critical chapters in the epic poem God had written for his life. In Genesis 50:20 Joseph says, "As for you, you meant it for evil against me, but God meant it for good, to bring about the many people should be kept alive."

Moses was abandoned as child. He also lived as an alien from his own family and culture for much of his life. He fled as fugitive after committing murder. Yet in spite of his own perspective that he was merely "a sojourner in a foreign land", God was shaping for works that He had written into Moses' life beforehand. In Exodus 3:10 He tells Moses "Come, I will send you to Pharaoh that you may bring my people, the children of Israel out of Egypt."

I will pay closer attention to the apostle Paul later, but for now it is significant to note his own recognition of God's developmental purpose in forming him through pain and hardship for a redemptive work to be accomplished in and for others.

For we do not want you to be ignorant, brothers, of the afflictions we experienced in Asia. For we were so utterly burdened beyond our strength that we despaired of life itself. Indeed, we felt that we had received the sentence of death. But that was to make us rely not on ourselves but on God who raises the dead. He delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will deliver us again. You also must help us by the prayer, so that many will give thanks on our behalf for the blessings granted us through the prayers of many.
(2 Corinthians 1:8-11)

Our lives, then, are product of God's creative work. Therefore, it is possible for us to say with Romans 5:3-4, "We rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope." Proven, or tested, character is the English translation of the Greek verb "thlibo". It means to "press upon with a tool", and "to bring external pressure to bear".⁴ This external pressure, in the case of Romans 5:3-4, is the result of the circumstantial afflictions of life. And God is using these afflictions as an engraving tool on our lives for the purpose of forming us for good works. Therefore, it is the conclusion of this writer that crisis and suffering become hopeful windows of opportunity for us to be shaped powerfully and intentionally by God. We are his poema.

⁴ Bauer, Walter. *A Greek Lexicon of the New Testament and Other Early Greek Literature* (Chicago, IL: University of Chicago Press, 1957), 362.

This perspective is not a naïve delusion - seeking a “silver lining” to the heartbreaking griefs we inevitably face throughout our lives. Nor is it a stoic resignation with a goal of numbing our emotional scar tissues. Rather, it is Biblically accurate truth for the purpose of bringing ballast to our lives as we sail through inevitably storm tossed seas on our way to eternal glory.

Defining Terms

I will use various phrases and/or terms throughout these pages. As with all vocabulary usage, the author’s intent is vital for accurate understanding. Here is what I mean by the following -

Developmental Process

Dr. Harv Powers introduced me to this term, when he described me as a “Pastor of Developmental Process.” He observed that I was involved in shepherding the growth process that God was doing in and through the lives of the people I was serving as Pastor. Everyone who is alive and in relatively good health is not only developing physically, but also moving along a formative progression of internal emotional and spiritual structures. This progression includes growth in self-awareness, self-understanding, perspective, conviction, competence and character. The developmental process happens in stages.⁵

⁵ Hagberg, J. and Guelich, R. *The Critical Journey: Stages in the Life of Faith* (Salem, OR: Sheffield, 2005).

Robert Clinton draws attention to this notion when describing the dynamic elements that God utilizes, in his sovereignty, to shape the life of a leader.⁶ These components include 1) God-given talents, gifts, and strengths 2) learned skills and competencies, and, 3) most significantly, the personhood-shaping effects of simply living life with all its attending experiences of joy, grief, success, failure, and relationships. Life, by nature, is a process of physical, intellectual, spiritual, relational, and emotional development.

Certainly these life-shaping and maturity-building events are a result of respective decisions and relationships we chose and are affected by as we move forward in life.⁷

Because God is the writer of the story/poem of our lives, this motion/process is ongoing. It is always experiential. It is typically uneven, that is, there are seasons of steady/slow progress, some periods of rapid forward movement, and also, times when there are apparent set backs where one re-enters certain stages again. Nevertheless, God's developmental process in our lives is part of His greater creative design and revealed will.

So that we may no longer be children . . . Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love. (Ephesians 4:14-16)

⁶ Clinton, R. *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: NAVPRESS, 1988), 25.

⁷ Thrall R. and McNicol, B. *The Ascent of a Leader: How Ordinary Relationships Develop Extraordinary Character and Influence*; Robert Clinton, *The Making of a Leader*.

Shifting metaphors from story/poetry, Bryan Chapell draws on the imagery of a musical composition to explain the aim of God's work in our lives.

Each of us is the music – the great opus – of those who have used their gifts to equip us . . . We may not become famous before men, but we fulfill the purposes of heaven when we use what God has given us for the purposes he has designed for us in equipping others for the work of ministry and the building up of the church . . . these are the works of service that we are equipping others to fulfill as we minister with the gifts Christ has given. Together we are the transforming power of the church, Christ's great opus.⁸

Transformational Leader

A Transformational Leader is one who focuses on facilitating the development of followers to fulfill their potential, as well as heart change or deep change in themselves, their followers and the organization they serve. They understand that meaningful and lasting change occurs from the inside out. Their own authenticity in experiencing deep change inspires and engenders healing in their followers. Transformational Leadership is a topic approached by contemporary writers typically from the perspectives of emotional and relational development.⁹

Leighton Ford refers to Bernard Bass as a typical example of this kind of proponent.

Transformational leadership is that kind of motivation which raises the consciousness of people about what they want . . . The transformational motivates us to do more than we expected to do,

⁸ Chapell, Bryan. *Ephesians* (Phillipsburg, PA: P&R, 2009), 196.

⁹ Scazzero, P. *Emotionally Healthy Spirituality* (Franklin, TN: Integrity, 2006); Herrington, J. *The Leader's Journey: Accepting the Call to Personal and Congregational Transformation* (San Francisco, CA: Josey-Bass, 2002); Rima, S. and McIntosh, G. *Overcoming the Dark Side of Leadership; Leading From the Inside Out* (Grand Rapids, MI: Baker, 1997); Ford, L. *Transforming Leadership* (Downers Grove, IL:IVP, 1991).

by raising our awareness of different values, by getting us to transcend our self-interests for the cause and by expanding our portfolio of needs and wants.¹⁰

But Ford also adds the wise and crucial additional perspective.

Transformational leadership is a double-edged sword. When we look for leaders who can transform, we need to be aware that people can be transformed down in destructive ways as well as up to lift their level of achievement. Mother Theresa is a transformational leader, elevating the aspirations of people. So was Jim Jones, only he led nine hundred followers into a downward spiral, a blind obedience which ended in a mass suicide at a jungle camp in Guyana.¹¹

The ultimate transformational leader who presents to us the greatest example is our Lord Jesus Christ. His leadership flowed from a strong affirmation of his personhood that freed him to lead and serve. Jesus possessed a powerful and unshakable sense of identity, which came from knowing who he is. God, the Father confirms, "This is my beloved Son, with whom I am well please." (Matthew 3:17; see also Mark 1:11 and Luke 3:22)

A transformational leader must also be prepared for aloneness, for burdens they have to carry, for decisions they must make, and for issues they have to wrestle with that no one else can share. Jesus is also a prime example of this kind leader, i.e. one who can stand alone before God. This trait was tested and proven in Jesus through his time in the desert. Mark 1:12-13, "The Spirit immediately drove him out into the wilderness. And he was in the wilderness

¹⁰ Ford, Leighton. *Transforming Leadership* (Downers Grove, IL: IVP, 1991), 22.

¹¹ Ford, Leighton. *Transforming Leadership*, 22.

forty days, being tempted by Satan. And he was with the wild animals, and the angels were ministering to him.”

This has proven to be a common experience of those whom God is forming to be transformational leaders (consider Moses and the apostle Paul). Quoting Henri Nouwen, Leighton Ford says,

Solitude, is the ‘furnace of transformation,’ the place of the great struggle and the great encounter, where we learn to deal with the compulsions of the world. In solitude we get rid of the scaffolding, those artificial supports which keep us from being real. In our own ‘desert time’ we learn the experience of Jesus, who ‘affirmed God as the only source of his identity.’¹²

Ford goes on to define the transformational leader and his formation by saying, “The transformational leader rises out of the water of Jordan and walks out of the desert, knowing that his priorities are to hear God’s word, worship God’s greatness, and await God’s time.”¹³

Transformational Window

Transformational windows are providential turning points that provoke and engender a particular responsiveness to deep change. They are typical experiences of pain and brokenness, when one is sufficiently open to exploring the depths of one’s inner being – recognizing that one needs help. They are occasions for forward acceleration in development and inner growth.

Transformational windows are seasons of potential. Just because there is an

¹² Ford, Leighton. *Transforming Leadership* (Downers Grove, IL: IVP, 1991), 44.

¹³ Ford, Leighton. *Transforming Leadership*, 47.

opportunity for deeper self-understanding, awareness and, perhaps healing and deep change, doesn't guarantee that one will take advantage of it. Sometimes a window for transformation opens, but the individual finds ways to dodge the opportunity through denial and/or shifting blame. Sometimes a window for positive growth and redemptive change opens, but the individuals simply ends up broken and "lying in a ditch" – transformed negatively by the revelation of their cruel world and depraved self.¹⁴

Redemptive Leadership Framework

In order to understand the distinct tint of the Redemptive Leadership framework, let me compare and contrast it with the distinct characteristics of other respective leadership development frameworks.

Redemptive leadership recognizes the significant importance of **competence**. Competence is the result of innate talents, learned skills, knowledge and experience. Without competence there simply will not be leadership. Competence is what imparts and engenders confidence in followers. Though a significant measure of our competence is learned or trained, still our "gifts", "strengths", "passions", and our "experiences" are from God. We conclude this clearly from texts such as 1 Peter 4:10-11, "As each has received a gift, use it to serve one another, as good stewards of God's varied grace; whoever speaks, as

¹⁴ Maxwell, J. *Failing Forward* (Nashville, TN: Thomas Nelson, 2000); MacDonald, G. *Rebuilding Your Broken World* (Nashville, TN: Oliver Nelson, 1988); Allender, D. *Leading With a Limp* (Colorado Springs, CO: Waterbrook, 2006); Erickson-Tada, J. and Estes, S. *When God Weeps* (Grand Rapids, MI: Zondervan, 1997).

one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies.”

As essential as competence is for effective leadership, it is not the end or goal of the Redemptive Leadership framework. Competence is only the beginning.

The Redemptive Leadership framework recognizes the importance of **principle-based** intelligences. Competencies expressed repeatedly over time lead to transferable **convictions**. The effect and fruit of leadership at this level is a result of more than ability. It possesses an intuitive flow. It is nearly mystical. It could be described as a “gift” or an “anointing”. At this level the leader engenders the power of understanding to and among his/her followers. However, one can only grow and function to the measure of the grace that God has given (Romans 12:3-8).

The Redemptive Leadership framework also acknowledges that a further stage of developmental process has to do with the growth and deepening of **character**. It has become dramatically clear (also in secular spheres) that competence (even remarkable principle-based competence) is not enough for effective leadership. Abraham Lincoln once said, “Nearly all men can stand adversity, but if you want to test a man’s character give him power.” If one has the talents and skills to “move mountains” and rally multitudes but has not character, eventually the sinful nature of every leader will inevitably rear its head, manifest the leader’s depravity, and, as we frequently and sadly observe, sabotage the leader’s impact. The confidence a leader has earned through his

competence erodes, or worse, implodes in the face of his/her apparent character deficiencies.

It is at this point that the Redemptive Leadership framework uniquely sees an opportunity. The manifestation of a leader's dark side and the accompanying failure or fall, presents the potential of a "transformational window." Some fallen leaders are never heard from again. Some find ways to by-pass or avoid facing the process of deep change. However, others find a transformational pathway through this "low point" and meet their depravity head on. The revelation of their "dark side" issues is an opportunity to heal and find transformation from the inside out. For those in spiritual leadership, they experience the power of the Gospel applied to their own inner being in a way that mere "behavior management" could never touch. They "see" the Lord in the glory of who He is. And they see themselves in light of the glory of who He is. This phase of their developmental process is one of heart change or deep change, change that is produced by the Spirit of God. The apostle Paul says, "And we all, with unveiled face, beholding the glory of the Lord, are being **transformed** into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit." (2 Corinthians 3:18)

Where does deep transformation come from? "This comes from the Lord who is the Spirit." How does the Holy Spirit do His transformational work in us? John Piper explains it like this: "He does not change us directly. He changes us by

enabling to see the glory of Christ . . . by making seeing the glory of Christ the immediate cause.”¹⁵

This is the rare air of *Transformational Leadership*. These types of leaders have the “smell of redemption” about them. They are individuals who move in this place of humility and authenticity and recovery bring a fresh focus of healing not just to them selves, but inspire it in others as well. As powerful and positive as Transformational Leadership is, the Redemptive Leadership framework recognizes yet a further step in a leadership developmental process. The Redemptive Leadership framework knows that transformation does not end with the leader “getting better”. Having tasted of God’s redeeming/transforming work in one’s life, the Redemptive Leader has a personal story to tell, a story that speaks powerfully and engenders hope in others to discover their redemptive story that, in turn, touches the hearts of yet others. Redemptive Leaders recognize that they wouldn’t be where they are now were it not for God’s redeeming work in their lives. But even more significantly, they also recognize that God had written all of this – including their painful process of “falling” and “rising” in their poem in advance. It was and is the glory of God and His wisdom to weave our story together with every other redemptive story so that gets the honor and we get the joy – not only of our own redemption, but also the joy of knowing our story engenders hope in others that God has a redemptive purpose for them and their lives as well.

¹⁵ Piper, John. *God is the Gospel* (Wheaton, IL: Crossway, 2005), 90.

The Redemptive Leadership framework understands that it is one thing to recognize that suffering has led us to discover our besetting sins and tendencies – and in spite of them, God has intervened and made us better. It is quite another thing to experientially know that God formed us and fashioned us from the womb with our inherent weaknesses. He knows our tendencies. He wrote every day of our lives in His book before anyone of them came to be. He is not surprised by our failures and faults, nor is He shocked by the circumstances that forced them to the surface. He wrote this story “in advance” so that we could walk in it and live out His redemptive purpose for the hope of others and for His glory. The apostle Paul says in Romans 8:28: “And we know that for those who love God all things work together for good.”

Redemptive Leadership

In light of the Redemptive Leadership framework, “redemptive leadership”, then, involves influencing those who we touch to significantly experience God’s redemptive power in their lives so that they may be unleashed to live life to their full potential. Transformational leaders, who operate from a redemptive perspective, guide others into finding and releasing the power of their own redemptive stories in the successes, failures, wounds and tragedies. They then are powerfully able to speak hope and healing, by God’s grace, into the hearts of others. This is the type of leader whose experience and accompanying story of redemption inspires and engenders hope in his/her followers.

I believe this is the apostle Paul's aim in communicating his personal experience in 1 Timothy 1:13-16.

Formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life.

If competency is the focus and end of the leadership development process, then we cultivate leaders who are intimidating. Their example is a "bar too high." They never fail. Therefore, their followers fear failure. But the redemptive framework understands that failures are steps given to us by God that are meant to give us a voice into the real world of those whom we lead. The redemption of our crisis points is what opens doors into other people's crisis points.

Foundational Streams

My objective in and through this thesis project is to establish and put into effect a plan and procedure for intentionally nurturing leaders at Faith Baptist Fellowship who, from a "Redemptive" framework, will seek to nurture and reproduce transformational leaders from a "Redemptive" framework, who will also seek to nurture and reproduce transformational leaders from a "Redemptive" framework. My objective is to establish this plan and procedure in a Biblically faithful manner.

It is essential then, to begin with a clear understanding and overview of those foundational streams or Biblical “means” ordained by God to accomplish his transforming work. The following six streams are a summary of the means the existing leadership of Faith Baptist Fellowship would agree are used of God to shape and transform a life with a view to the end being maturity and the “measure of the stature of the fullness of Christ” (Ephesians 4:13).

The Transforming Power of the Glory of God

In 2 Corinthians 3:18 Paul says, “And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.”

It is the view of this writer that, when an individual sees, encounters, or experiences the glory of the Lord, with an “unveiled face”, as the Lord has revealed himself in the truth of Scripture, that individual will be transformed.

What does it mean to have an “unveiled face”? Fundamentally, it refers to conversion.¹⁶ According to 2 Corinthians 4:3-6, conversion is what happens when God speaks to blind spiritual eyes and says, “Let light shine in the darkness!”

There is a divine and superlative glory in these things, an excellency that is of a vastly higher kind and more sublime nature than in other things, and a glory greatly distinguishing them from all

¹⁶ Piper, John. *God is the Gospel*, 84.

that is earthly and temporal. He that is spiritually enlightened truly apprehends and sees, or has a sense of it. He does not merely rationally believe that God is glorious, but he has a sense of the gloriousness of God in his heart.¹⁷

And then he shines into our hearts – hearts whose “eyes” have been opened by the power of God’s Gospel word – and we see the light of the glory of God in the face of Jesus Christ.

Even if our gospel is veiled, it is veiled only to those who are perishing. In their case the god of this world has blinded the minds of unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus’ sake. For God, who said, ‘Let light shine out of darkness’, has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Corinthians 4:3-6)

Therefore, to be converted is to be profoundly transformed.

In conversion men are brought to see spiritual objects. Those things which before they only heard of by the hearing of the ear, they now are brought to a sight of; a sight of God, and a sight of Christ, and a sight of sin and holiness, a sight of the way of salvation, a sight of the spiritual and invisible world, a sight of the happiness of the enjoyment of God and his favor, and a sight of the dreadfulness of his anger . . . They are now convinced of the being of God, after another manner than ever they were before . . . they are convinced that they are, because they see them to be.¹⁸

¹⁷ Edwards, Jonathan, “A Divine and Supernatural Light,” in *Sermons and Discourses 1730-1733*, in *The Works of Jonathan Edwards*, vol. 17, ed. Mark Valeri (New Haven, CT: Yale University Press, 1999), 413.

¹⁸ Edwards, Jonathan, “*Christians a Chosen Generation*,” in *Sermons and Discourses 1730-1733*, in *The Works of Jonathan Edwards*, vol. 17, ed. Mark Valeri (New Haven, CT: Yale University Press, 1999), 322.

And conversion is only the beginning of a life of ongoing transformation in light of the dazzling glory of Almighty God, seen infallibly in the truth that he has revealed about himself in the truth of Scripture, and seen most profoundly in the Biblical revelation of the person Jesus Christ,

The experience of God's manifest presence and perfections (particularly in the face of Jesus Christ) is the most transformational event in anyone's life.

If God's pleasure in the Son becomes our pleasure, then the object of our pleasure, Jesus, will be inexhaustible in personal worth. He will never become boring or disappointing or frustrating. No greater treasure can be conceived than the very Son of God. Moreover, our ability to savor this inexhaustible treasure will not be limited by human weaknesses. We will enjoy the Son of God with the very enjoyment of his omnipotently happy Father. God's delight in his Son will be in us, and it will be ours. And this will never end, because neither the Father nor the Son ever ends.¹⁹

It satisfies the inner hunger and thirst of one's soul. In John 4:13-14 Jesus says, Jesus said to her, "Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty forever. The water that I will give him will become in him a spring of water welling up to eternal life."

D. A. Carson comments, "The 'living water' Jesus gives bans thirst forever in the one who drinks it. This thirst is not the for natural water, but for God, for eternal life in the presence of God and the thirst is met not by removing this aching desire by pouring out the Spirit."²⁰

¹⁹ Piper, John. *God is the Gospel*, 102.

²⁰ Carson, D. A. *The Gospel According to John* (Grand Rapids, MI: William B. Eerdmans, 1991), 220.

The depth of soul satisfaction in the glory of God transforms our emotions when everything else is lost.

Though the fig tree should not blossom, nor fruit be on the vine, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the LORD. I will take joy in the God of my salvation. God, the LORD, is my strength. He makes my feet like the deer's. He makes me tread on my high places. (Habakkuk 3:17-19)

The prophet knew God's power from his work in the past, so he counted on his ultimate victory in the future . . . No matter how severe the tribulation when the Chaldeans invade the land, Habakkuk will never stop trusting God. Even though God himself has roused this 'bitter and hasty' nation (Habakkuk 1:6), the prophet is confident that in wrath, God will show mercy to those who trust him and rejoice in him alone – even when all else fails.²¹

Experiencing glory of God inclines one to hunger for more of the glory of God.

Lord's Day, August 15, 1742. Felt much comfort and devotedness to God this day. At night, it was refreshing to get alone with God and pour out my soul. Oh, who can conceive of the sweetness of communion with the blessed God, but those who have experienced it! Glory to God forever, that I may taste heaven below.²²

Experiencing glory of God transforms our self-perspective. We see ourselves accurately in the light of his holy perfections.

In the year that King Uzziah died I saw the LORD sitting upon a throne, high and lifted up – and the train of his robe filled the temple. Above him stood the seraphim. Each had six wings. With two he covered his face, and with two he covered his feet, and with

²¹ Piper, John "The Just Shall Live by Faith", from *Exposition of Habakkuk* (Minneapolis, MN: Bethlehem Baptist Church, 1982), 3.

²² Edwards, J. *The Life and Diary of David Brainerd* (Grand Rapids, MI: Baker, 1989), 94.

two he flew. And one called to another and said, "Holy, holy, holy is the LORD of hosts. The whole earth is full of his glory!" And the foundations of the thresholds shook at the voice of him who called, and the house with filled with smoke. And I said, "Woe is me! For I am lost, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for my eyes have seen the King, the LORD of hosts!" (Isaiah 6:1-5)

Commenting on this text, J. Alec Motyer says, "When people fear before God, it is not the consciousness of humanity in the presence of divine power, but the consciousness of sin in the presence of moral purity."²³

Experiencing the glory of God transforms our worship.

It was the duty of the trumpeters and singers to make them selves heard in unison in praise and thanksgiving to the LORD. And when the song was raised, with trumpets and cymbals and other musical instruments, in praise to the LORD, 'For he is good, for his steadfast love endures forever,' the house, the house of the LORD, was filled with a cloud, so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God. (2 Chronicles 5:13-14)

Experiencing the glory transforms clarifies our perspective on the world we live in so that we see it as the temporal reality that it is.

The work is most arduous, but is of God, and must prosper. Many sacrifices painful to flesh and blood must be made, but not any correspondent to the glory of winning souls for Christ. With the thought of this glory I feel myself almost transported with joy. Everything else appears to fall out of view as vain and insignificant. The kings of the earth have reared sculptured monuments with the vain hope of transmitting their names to succeeding generations. And yet these sculptured monuments will crumble into decay. But he who has been the means of subduing one soul to the Cross of Christ has reared a far more enduring monument – a monument that will outlast all time.²⁴

²³ Motyer, J. Alec. *The Prophecy of Isaiah* (Downers Grove, IL:IVP, 1993), 77.

²⁴ Pidgeon, S. and Roxborough, J. *The Saint Andrews Seven* (Carlisle, PA: Banner of Truth, 1985), 103.

Experiencing the glory of God transforms our relationships. John 17:22 says, "The glory that you have given me I have given to them, so that they may be one even as we are one." Commenting on this text, D. A. Carson says, "Jesus has mediated the glory of God, personally to his first followers and through them to those who believe on account of their message. And he has done all this that 'they may be one as we are one'."²⁵

Experiencing the glory of God transforms how we respond to trials and tribulations.

So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal. (2 Corinthians 4:16-18)

Referring to these verses, John Piper says,

Being 'renewed day by day' is part of being 'transformed from one degree of glory to another' (2 Corinthians 3:18). And looking 'to the things that are unseen' includes 'beholding the glory of the Lord' – because 'the glory of the Lord' in Paul's mind is in the category of 'things that are not seen' by the ordinary physical eye. Seeing the unseen glory of Christ in the gospel is the key to inner transformation from day to day, (*trial to trial*), and from glory to glory.²⁶

Experiencing the glory of God stirs spiritual devotion and holy ambition.

It has pleased God lately to teach me more than ever that he himself is the fountain of happiness, that likeness to him, friendship with him and communion with him for the basis of all true

²⁵ Carson, D.A. *The Gospel According to John* (Grand Rapids, MI: William B. Eerdmans, 1991), 569.

²⁶ Piper, John. *God is the Gospel*, 96.

enjoyment. The very disposition which he has given to me – to be anything, do anything, or endure anything, so that his name might be glorified – I say, this disposition itself is heaven begun below.²⁷

There can be no God-honoring leadership without recognizing and being transformed by the glory of God and the goal of all leadership that he seeks.²⁸

The author of Numbers 14:21 summarizes that goal like this: “Truly, as I live, all the earth shall be filled with the glory of the Lord.” The apostle Paul similarly states: “So whether you eat or drink, or whatever you do, do all to the glory of God.” (1 Corinthians 10:31)

The essence of this premise is fleshed out in a particularly compelling way in John Owen’s, *The Glory of Christ*.²⁹

1 John 3:2 makes it explicit saying, Beloved, we are God’s children now, and what we will be has not yet appeared. But we know that when he appears we shall be like him, because we shall see him as he is.”

The Transforming Power of the Bible and Christian Spiritual Disciplines

The promises of transformation that God makes to those who regularly meditate on his Word are staggering.

This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do

²⁷ Wells, T. *A Vision For Missions* (Carlisle, PA: Banner of Truth, 1985), 153.

²⁸ From an unpublished article by John Piper, *Where Is God Going? The Goal of God and the Leader He Calls*.

²⁹ See also a contemporized version of Owen’s arguments in Kris Lundgaard’s, *Through the Looking Glass*. John Piper also takes up this view in *God is the Gospel*.

according to all that is written in it. For then you will make your way prosperous, and then you will have good success. (Joshua 1:8)

Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers, but his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. (Psalm 1:1-3)

The law of the LORD is perfect, reviving the soul. The testimony of the LORD is sure, making wise the simple. The precepts of the LORD are right, rejoicing the heart. The commandment of the LORD is pure enlightening the eyes. (Psalm 19:7-8)

Several other texts convey this same remarkable connection between God's self-revelation in Scripture and human transformation. Psalm 119:9 says, "How can a young man keep his way pure? By guarding it according to your word." Isaiah 66:1-2: "Thus says the LORD . . . 'This is the one to whom I will look – he who is humble and contrite in spirit and trembles at my word.'" John 8:32 says, "You will know the truth, and the truth will set you free." John 17:17: "Sanctify them in the truth; your word is truth."

The apostle Paul teaches a more particular connection between the power of God's Word and one's spiritual affections. In Romans 15:4 he says, "For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. Romans 10:17: "So faith comes from hearing, and hearing through the word of Christ."

Contrary to our “Sunday School” understanding, “grace” is much more than simply receiving something good that we do not deserve. Grace is the active and dynamic action of God in all his manifold presence and power. Grace causes spiritual affections such as hunger for God, love for God, hatred for sin, gratitude, generosity and strength. Grace restrains sin in us and reveals the beauty of the life of Jesus in us and through us. God transforms us through the power of his grace.

This reality makes the apostle Paul’s usage of the phrase “grace to you” all that much more significant. At the beginning of every Pauline epistle, the Apostle says, “Grace to you.” At the end of every Pauline epistle, he says, “Grace with you.” Quoting John Piper, Dr. Sam Storm observes,

At the beginning of his letters Paul has in mind that the letter itself is a channel of God’s grace to the readers. Grace is about to flow ‘from God’ through Paul’s writing to the Christians. So he says, ‘Grace to you.’ That is, grace is now active and is about to flow from God through my inspired writing to you as you read – ‘Grace (be) to you.’ But as the end of the letter approaches, Paul realizes that the reading is almost finished and the questions rises, ‘What becomes of the grace that has been flowing to the readers through the reading of the inspired letter?’ He answers with a blessing at the end of every letter – ‘Grace (be) with you.’ With you as you put the letter away and leave the church. With you as you go home to deal with a sick child and an unaffectionate spouse. With you as you go to work and face the temptations of anger and dishonesty and lust.³⁰

The promises revealed in the Scriptures listed above make it unmistakably clear that the sanctifying, transformational power and presence of God comes to us mainly, infallibly, by means of the written Word of God. Spiritual fruit,

³⁰ Storms, S. *The Hope of Glory* (Wheaton, IL: Crossway, 2007), 23.

emotional health, freedom from the power of sin's mind-darkening affects, as well as profound "affections" of the soul (i.e. faith, fear of the Lord, joy, love for God, etc.) are just a few of life changing blessings communicated to us by God's Spirit through God's Word. Charles Spurgeon adds this personal emphasis: "The prayerful study of the Word is not only a means of instruction, but an act of devotion wherein the transforming power of grace is often exercised, changing us into the image of Him of whom the Word is a mirror."³¹

A substantial amount of classic and contemporary Christian literature is dedicated to the essential contribution "spiritual disciplines" make toward internalizing Scripture, personal communion with God, as well as renovating and restoring the Christian soul.³²

Intercessory prayer, contemplative prayer, listening prayer, praying Scripture, Lectio Divina, confession, journaling, fasting, Sabbath keeping, personal devotions, "Quiet Time", etc. are just a sampling of spiritual practices that have been a means of spiritual transformation in the lives of Christ-followers throughout the ages. Peter Scazzaro says, "The combination of emotional health and contemplative spirituality addresses what I believe to be the missing piece in

³¹ Miller, S. *C.H. Spurgeon on Spiritual Leadership* (Chicago, IL: Moody 2003), 109.

³² Foster, R. *Celebration of Discipline* (San Francisco, CA: Harper and Row, 1978; Barton, R. H. *Strengthening the Soul of Your Leadership* (Downers Grove, IL: InterVarsity, 2008); *Invitation to Solitude and Silence: Experiencing God's Transforming Presence* (Downers Grove, IL: InterVarsity, 2004); *Sacred Rhythms: Arranging Our Lives for Spiritual Transformation* (Downers Grove, IL: InterVarsity, 2006); Willard, D. *The Spirit of the Disciplines; Renovation of the Heart* (San Francisco, CA: Harper Collins, 1997); Ortberg, J. *The Life You've Always Wanted* (Grand Rapids, MI: Zondervan, 1997).

contemporary Christianity. Together they unleash the Holy Spirit inside us so that we might experientially know the power of an authentic life in Christ.”³³

Essential to any intentional plan for developing transformational leadership at Faith Baptist Fellowship is the modeling, teaching and nurturing of competencies related to deepening our personal communion with God. Transformational leaders must know how to “feed themselves” on food this world knows not of, to live “normal” daily lives with Jesus, and position themselves to receive the active presence and power of God.

The Transforming Power of the Gospel and the Gift of the Holy Spirit

There is a passionate recovery these days of the transformational power of the doctrine of justification.³⁴ Jerry Bridges, C.J. Mahaney, Mark Dever, Albert Mohler, and Timothy Keller are just a few of those who are preaching a recovery of the centrality of the Gospel, particularly with an aim toward being freshly affected by the implications of having God’s wrath removed from us once for all. They are simply re-sounding Paul’s ministry priority in 1 Corinthians 15:1, 3 when he says, “Now I would remind you, brothers, of the gospel I preached to you . . . For I delivered to you as of first importance what I also received: that Christ died for us.”

³³ Scazzero, P. *Emotionally Healthy Spirituality* (Franklin, TN: Integrity, 2006), p. 46

³⁴ Bridges, J. *The Gospel for Real Life; The Great Exchange* (Colorado Springs, CO: NavPress, 2002); Mahaney, C.J. *The Cross-Centered Life* (Colorado Springs, CO: Multnomah, 2005); Vincent, Milton. *A Gospel Primer* (Bemidji, MN: Focus, 2008); Driscoll, Mark. *Death by Love* (Wheaton, IL: Crossway, 2008).

This recovery has also led to the establishment of new organizations passionate about spreading the Biblical priority and central message of the Gospel such as Together for the Gospel (founded by Mahaney, Dever, Mohler, Ligon Duncan and John McArthur) and The Gospel Coalition (which includes a guiding counsel of 50 pastors and organizational leaders). These organizations are spreading their convictions through publications, web-sites, blogs, and conferences.

In 1979, Richard Lovelace argued, in his landmark volume, *Dynamics of Spiritual Life*, that the doctrine of justification was the “heart of the gospel” and a “primary element in continuous renewal”.³⁵ This only confirms Paul’s conviction stated in Romans 1:16-17, “I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith.”

What many fail to grasp regarding the glory of justification with God by faith in Jesus Christ is what God promises to do subsequent to this transformational event.

And Peter said to them, ‘Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself. (Acts 2:38-39)

What is the transformational nature of the gift of the Holy Spirit? It involves various life-altering evidences of God’s active presence and power in one’s life.

³⁵ Lovelace, Richard. *Dynamics of Spiritual Life* (Downers Grove: IVP, 1979), 98.

1) A taste of heaven

According to Ephesians 1:13-14, every believer will receive an inheritance, which is unending joy of fellowship with God in heaven. “In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance.” But we can experience a guarantee, a “down payment” of that joy, even now. Commenting on Ephesians 1:13-14, Bryan Chapell says, “The Holy Spirit who as already enabled you to taste the sweetness of God in the gospel of your salvation is giving you a foretaste of the glory that awaits you, guaranteed by his mark of belief in you.”³⁶

When we receive the gift of the Holy Spirit, we receive a taste, an “appetizer”, of the joy we will have in heaven. What could have more transformational affect than experiencing the actual joy of heaven – realizing that this joy is guarantee of what is yet to come?

2) Living water

Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, ‘out of his heart will flow rivers of living water.’” Now this he said about the Spirit, whom those who believed in him were to receive. (John 7:37-39)

³⁶ Chapell, Bryan. *Ephesians* (Phillipsburg, NJ: P&R, 2009), 56.

When a believer receives the gift of the Holy Spirit, they will receive so much living water that a river will pour out of them and their heart-thirst will be completely satisfied. This is a transformational experience.

3) The Love of God

When a believer receives the gift of the Holy Spirit, God's love is poured into their hearts. That is, God fills ones heart with a sense of His love for them. This experience is more than a good idea. This is the idea conveyed in Romans 5:5 where Paul says, "And hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us."

This love is conveyed to our sensations by the Holy Spirit, who now resides in every believer . . . And it is this internal, subjective – yes even emotional – sensation within the believer that God does indeed love us – love expressed and made vital in real, concrete actions on our behalf – that gives to us the assurance that hope will not disappoint.³⁷

Dr. Thomas Schreiner commenting on Romans 5:5 says, "Believers know now in their hearts that they will be spared from God's wrath because they presently experience God's love for them through the ministry of the Holy Spirit."³⁸

It is this "sense" and "experience" that affects one so that they are changed.

³⁷ Moo, Douglas. *The Epistle to the Romans* (Grand Rapids, MI: William B. Eerdmans, 1996), 305.

³⁸ Schreiner, Thomas R. *Romans* (Grand Rapids, MI: Baker, 1998), 257.

4) Assurance of Salvation

In Romans 8:15-16 the apostle Paul says, "For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry 'Abba Father!' The Spirit himself bears witness with our spirit that we are children of God."

When a believer receives the gift of the Holy Spirit, they receive the spirit of adoption. That is, the Holy Spirit makes one's adoption as God's child real to them in their experience. The result of this transformational experience is that they cry out to God with heartfelt expressions of love for him. The Holy Spirit makes God's fatherhood real.

5) Fruit of the Spirit

When a believer receives the gift of the Holy Spirit, the character of God the Son becomes manifest in their character. The apostle Paul conveys this clearly in Galatians 5:22-23. "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. Against such things there is not law."

6) Boldness and Gifts of the Spirit

When a believer receives the gift of the Holy Spirit, God gives gifts to them in order to build them up and help them in ministry. This is demonstrated in Acts

3:31. "And when they had prayed, the place in which they were gathered together was shaken, and they were filled with the Holy Spirit and continued to speak the word of God with boldness." The gospel and the gift of the Holy Spirit, then, are profound means of God's transforming power working in a life.

The Transforming Power of Spiritual Community

The church is God's intended context for spiritual transformation. The believer's sanctification and life of faith is a community project.

Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. But exhort one another every day, as long as it is called "today", that none of you may be hardened by the deceitfulness of sin. (Hebrews 3:12-13)

James 5:16 provides another example: "Therefore confess your sins to one another and pray for one another, that you may be healed."

More contemporary proponents of spiritual community are recognizing the Biblical purpose for "fellowship" is transformation.³⁹ Many churches have small groups, home groups, life groups, and growth groups, etc. Nevertheless, frequently these gatherings are not environments of transformation.

Theologically, God is not interested merely in relationships, but particular kinds of relationships. He created humanity to image and enjoy the pleasure of His glory. Therefore he calls humanity into a relationship of obedience or conformity to that image. God-to-human and human-to-human relationships should serve the

³⁹ Lane, Tim and Tripp, Paul. *Relationships: A Mess Worth Making* (Greensboro, NC: New Growth, 2006); Mahaney, C.J. and Boisvert, Robin. *Why Small Groups* (Gaithersburg, MD: Sovereign Grace Ministries, 1996).

particular end of imaging or worshipping God. This is what love wants. This is what love burns for. This is what the divine Father-Son relationship is like. They are not two randomly wandering planets, but two persons abiding in a relationship structured in a particular way.⁴⁰

Perhaps the lack of life change and/or growth so common among groups of Christians is due to this precise lack of intentionality.

The Christian life is inescapably corporate. Teaching on Christian holiness has frequently concentrated almost exclusively on the “holy man” or the “holy woman,” to the neglect of the biblical concern for “the holy people” or the “holy church”. . . This whole approach needs re-examination. The bulk of New Testament teaching on the Christian life, including the major sections on holiness, occur in letters addressed to corporate groups, to churches. All the major exhortations to holy living are plural – (Romans 6:1-23; Galatians 5:13-6:10; Ephesians 4:17-6:18) . . . Similarly, all the New Testament promises of victory are corporate (1 Corinthians 15:57; 1 John 5:4; Revelation 15:2). In other words the apostles envisaged the Christian life and Christian sanctification in the context of a loving, caring fellowship.⁴¹

Spiritual community will not be a means of transformational power unless it is recognized that life change is the whole reason it is commanded in Scripture.

Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love. (Ephesians 4:15-16)

⁴⁰ Leeman, Jonathan. *The Church and the Surprising Offense of God's Love* (Wheaton, IL, 2010), 138.

⁴¹ Milne, Bruce. *Know the Truth* (Downers Grove, IL: InterVarsity, 1982), 194.

In Mark Dever's writings on church polity and church health,⁴² he observes that historically, churches that do not practice church discipline would hardly be recognized as "a church." In the earliest (17th century) Baptist governing documents, church discipline was highlighted and defined with significant precision (reasons for and methods how) in terms of its execution. Though the notion of church discipline conjures images of humiliating, disgraceful and shaming censure, in actuality the entire practice is meant to be full of grace, tenderhearted humility and practical motion toward restoration, reconciliation, healing, and transformation.⁴³ Unless there is a grace-full environment of common safety and care, trust will remain minimal, pretence will prevail and the power for transformation will be restrained.

Spiritual community - including small groups that are intentional about life change,⁴⁴ as well as guiding assumptions and clearly defined processes regarding life giving, hope-engendering, grace-filled church discipline - are essential components of a plan for developing transformational leadership at Faith Baptist Fellowship. It is imperative that we are guided and governed by the conviction that unless we have a credible redemptive process in place – one that people have seen bear redemptive fruit - we can talk about being redemptive all

⁴² Dever, Mark. *Nine Marks of a Healthy Church* (Wheaton, IL: Crossway, 2000); *Polity* (Washington DC: Nine Marks, 2001).

⁴³ Lauterbach, Mark. *The Transforming Community* (Ross-Shire, UK: Christian Focus, 2003); Sande, Ken. *The Peacemaker* (Grand Rapids, MI: Baker, 1991); White, John and Blue, Ken. *Healing the Wounded* (Downers Grove, IL: InterVarsity, 1985).

⁴⁴ Mahaney, C.J. and Boisvert, Robin. *How Can I Change* (Gaithersburg, MD: Sovereign Grace Ministries, 1993); Tripp, Paul. *Instruments in the Redeemer's Hands* (Phillipsburg, NJ: P & R, 2002); Tripp, Paul and Lane, Timothy. *How People Change* (Greensboro, NC: New Growth, 2006).

we want, but nobody is going to “come out of hiding.” Our groups must engender the sense that they are a “safe” place.⁴⁵

The Transforming Power of Suffering and Brokenness

The first activity of the first session of the first residency for this Doctor of Ministry program included each one in our cohort creating a time line and on that time line to plotting the three highest high points and the three lowest low points of our lives. Then we were asked to share our life-stories with a special view to these highest highs and lowest lows.

From this exercise we observed some remarkably consistent patterns in one another's lives. 1) The things that had the most substantial impact on shaping our lives and forming who we were as individuals, were not the books we had read, or the classes we had taken, or the formal education we had received. Rather, the things that had contributed most to who we were, what we had become, were experiential and relational in nature. In other words, I am who I am today, because of the experiences I've had through the years – both positively and negatively – in relation to other people.

2) The experiences that had the most dramatic impact on shaping our lives, were not the highest and happiest. Rather they were, consistently, the lowest, darkest, most hurtful and tragic experiences of our lives. Pain, we discovered

⁴⁵ Crabb, Larry. *Becoming a True Spiritual Community* (Nashville, TN: Thomas Nelson, 2007); Allender, Dan. *Leading With a Limp* (Colorado Springs, CO: Waterbrook, 2006); *The Healing Path* (Colorado Springs, CO: Waterbrook, 2000); Townsend, John. *Loving People* (Nashville, TN: Thomas Nelson, 2006).

through our self-reflection was our most powerful and effective teacher. We are who we are, most significantly, because of suffering.

Now pain and suffering can shape us/form us in one of two directions. It transform us into bitter, angry, resentful people – or it can move us forward into self-awareness and connect us with God the Father, God the Son, and God the Spirit in deeper ways than we have ever known before. And that was what stirred our emotions as classmates as we began to recognize a third, and most remarkable observation through this exercise.

3) Following each of our lowest lows, in the wake of each dark chapter of our lives, was an amazingly consistent season of rich fruitfulness. Our best and most significant years of impact came after seasons of suffering. This is the thesis of Ray Ortlund Jr. – “Our greatest breakthrough to spiritual power will come through the worst experiences of our lives.”⁴⁶ For Ortlund and our cohort, suffering had a way of connecting us deeper into our relationship with the Lord. And the deeper we went in relationship with God, through Christ Jesus, by the ministry of the Holy Spirit, our lives were characterized by significant internal growth (enlarged capacity) and greater external impact.

Consider the logic and flow of Jesus' teaching in Matthew 5:1-5.

Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him. And he opened his mouth and taught them, saying: “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are those who are meek, for they shall inherit the earth.” (Matthew 5:1-5)

⁴⁶ Ortlund Jr, Ray. Pastoral Pensees, Themelios, Vol. 34, Issue 3, November 2009.

Multitudes of people had gotten on Jesus' bandwagon. He'd gotten their attention by announcing that "The Kingdom of Heaven is at hand." Through the words and works of Jesus, God's power and presence were made manifest in ways people had not seen before. He was healing every disease and every affliction among the people. His fame had spread and great crowds of people – **suffering people** – people who were sick, people who were in pain, people oppressed by demons, people with seizures, people who were paralyzed wanted a piece of Jesus. The text says that Jesus **saw** them. He saw every life. He saw every heart. He saw every story – every time line – with all the highest highs and all the lowest lows. He saw every personhood shaping experience. And when he opened his mouth the first words were blessing. Jesus begins in Matthew 5:3, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

"In spirit" signifies that this is a concept of the heart. In the words of D. Martin Lloyd-Jones, "It is ultimately a man's attitude towards himself. That is the thing that matters, not whether he is wealthy or poor."⁴⁷ (Sermon on the Mount p. 44) The whole idea of "poor in spirit" has to do with the notion of "falling" from one place to another. It has to do with being emptied of self-confidence, self-assurance, and self-reliance.⁴⁸ Blessed are the emptied ones who used to feel self-competent, but now have been broken/shattered. Blessed are the ones who've had their paradigms rocked, whose lives have been rocked and their neat and orderly lives don't work the way they once worked or the way they thought

⁴⁷ Lloyd-Jones, D. Martyn. *Studies In The Sermon On The Mount* (Grand Rapids, MI: William B. Eerdmans, 1959), 44.

⁴⁸ Lloyd-Jones, D. Martyn. *Studies in the Sermon on the Mount*, 45.

everything should work. These were arresting words for people who were really sick, really hurting.

Blessed are the poor in spirit, for theirs is the kingdom of heaven. They are blessed – not because everything is going to get better and they're going to get fixed. They are blessed because their brokenness opens a way for them to connect with God and His kingdom and His presence and His power and His reality in a whole different way than they were open to before. **"If you really want to know God and connect deeply with/into Him, you have to suffer."**⁴⁹

Jesus continues Matthew 5:4, "Blessed are those who mourn, for they shall be comforted." This is not meant to be a blanket statement for everybody who is sad and grieving. Each beatitude is part of a string of related meaning. The one's who are blessed are the ones who are mourning because they have fallen. And they have fallen in a way that they can't cover it up or pretend that nothing happened. They are eye-ball to eye-ball with the effects and all the collateral damage their fallen-ness has caused. Not only did they crash, their crash went public.

That is a different kind of grief – a different kind of mourning. And this breaking, this falling, as well as this mourning does a work in the one who fell and is grieving over it. We grieve over how our old system didn't work. It didn't protect us. We grieve over the shattered illusion that "we had our act together", the shattered illusion that "we were self-sufficient", the shattered illusion that we were "good Christians". And so we mourn.

⁴⁹ Powers, Harv. From Doctor of Ministry class lecture notes on Redemptive Leadership and Organizational Development, 2007.

This kind of mourning is different than simply feeling shame and embarrassment – because it is more productive. It is a grief that opens a transformational window. It makes a way for a deeper work.

Having seen his utter sinfulness and hopelessness, he looks for a Savior, and he finds Him in Christ. No one can truly know Him as his personal Savior and Redeemer unless he has first of all known what it is to mourn. It is only the man who cries out, “O wretched man that I am! Who shall deliver me?” who can go on to say, “I thank God, through Jesus Christ Our Lord.”⁵⁰

This deeper work and going further into Christ leads to paraclethetes – comfort. The word literally means “to call out for someone to come alongside and keep us from sinking; to stand under”.⁵¹ It’s the word that is used by Peter when he cries out to Jesus as he sinks while trying to walk on water. It’s a radically distinct comfort, since it involves a radically different cry. Most of the time our mourning over loss results in crying out for a spiritual consultant. “Lord, why didn’t this work out the way we hoped? Couldn’t you have accomplished your purpose in a different way?” Answers are meaningful, but not as consoling as being caught and held by someone’s strong arms.

The type of mourning that Jesus calls blessed is the kind that reveals that every last bit of self-sufficiency is gone. It is then that we become attached - connected into the Lord in a substantially different way.

It’s important we recognize Jesus is not suggesting a prescription for spiritual success or some helpful “keys” to a more dynamic religious life. We don’t decide

⁵⁰ Lloyd-Jones, D. Martyn. *Studies in the Sermon on the Mount*, 60.

⁵¹ Bauer, Walter. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago, IL: University of Chicago Press, 1957), 618.

to “be broken”. We don’t achieve brokenness as an act of the will? The kind of brokenness and mourning that Jesus is talking about is NOT a choice but a gift. It is a grace that actively re-orient us. It is a blessing in that it recalibrates us in our relation to God. It is transformational in that it forms us for deeper impact in the lives of others.

During my pilot “leadership development project group”, one participant recounted in his “Five highs and five lows” story how something happened to he and his wife in middle age. They realized that parental success had been a way for them to show their competency to others. It was a part of their identity. But now that two of their kids were proudly not “walking with God”, they realized as a couple that “This pain has changed us. We’re not so glib. But that’s good – because it has made us safer to be around.”

Suffering and brokenness leads to one the becoming the kind of person described in v. 5. “Blessed are the meek, for they shall inherit the earth.”

I believe we may conclude that the suffering people on that mountain side were thinking, “Just give us a stick bigger than the Romans and we’ll see who rules world.” By nature we expect that the ones who have the most impact are typically the ones with the most competence or the ones with the most connections or the one who possesses the most competitive temperament. But Jesus is saying “It is the meek, not the self-assertive who will have a place of authority in God’s kingdom.”⁵² It’s hard to be harsh or demanding or angry with

⁵² Morris, Leon. *The Gospel According to Matthew* (Grand Rapids, MI: William B. Eerdmans, 1992) 98.

others for their shortcomings when you've fallen yourself and had your world broken.

That leads to one final foundational stream.

The Transforming Power of Reframing Our Story

A prerequisite for being an “authentic” transformational leader is that one must have suffered and recognized and personally owned how that pain and crisis has been a redemptive gift from God to catapult one’s own spiritual growth.⁵³ A crucial tool, then, for development among transformational leaders is the capacity to be tuned into people and the transformational windows happening in their lives. We seek to develop the skill of reframing people’s stories for them so that they are able to recognize what God is accomplishing for the glory of his redemptive purpose in their lives. The leaders we are developing are growing as “redemptive ophthalmologists.”

Dr. Dan Allender describes this competency like this: “Redemptive leaders guide others into finding and releasing the power of their own redemptive stories in their successes, failures, wounds and tragedies. They are then able to speak hope and healing by God’s grace, into the hearts of others.”⁵⁴ Joseph is powerful example of a leader who has encountered this transforming affect. In Genesis

⁵³ See Allender, Dan. *Leading With a Limp*.

⁵⁴ This is a quote from Dr. Harv Powers from Doctor of Ministry class lecture on Redemptive Leadership and Organizational Development, 2007. For more perspective see Sittser, Gerald. *A Grace Disguised* (Grand Rapids, MI: Zondervan, 1996); Crabb, Larry. *Shattered Dreams* (Colorado Springs, CO: Waterbrook, 2002); Taylor, Dan. *Tell Me a Story* (St. Paul, MN: Bogwalk, 2001); Palmer, Parker. *Let Your Life Speak* (San Francisco, CA: Jossey-Bass, 2000); Benner, David. *The Gift of Being Yourself* (Downers Grove, IL: InterVarsity, 2002); Piper, John. *Spectacular Sins* (Wheaton, IL: Crossway, 2008).

50:20 he says, "As for you, you meant evil against me, but God meant it for good."

A profitable way of encountering the transformational power of reframing one's story from a redemptive framework is by probing a biographical example from Scripture. The apostle Paul provides a significant example.

A Case Study In Transformational Leadership With a Redemptive Framework: 2 Corinthians 11:30-12:10; 13:3-4

I have chosen the apostle Paul's personal account in 2 Corinthians 11-13 as a Biblical case to show what Transformational Leadership that is coming from a Redemptive framework looks like, because I believe it remarkably demonstrates the presence and affect of each of the transformational streams described in section 2.2.

The context of Paul's discussion in 2 Corinthians 11-13 is one of conflict. Paul has "enemies in the camp" who are bringing bold criticisms against him. He calls them "false apostles" and "deceitful workmen" in 2 Corinthians 11:13. He refers to them as "super-apostles" in 2 Corinthians 12:11.

In these chapters various groups – those who regard him as spiritually powerless, the "superlative" apostles, and the morally wayward – come more clearly into view, though he had made reference to them briefly in earlier parts of the letter. Thus . . . he had admonished his detractors, who are indigenous to Corinth. Now, although he continues to address the Corinthians, he is really directing his attention – obliquely – to his major opponents, the

outsiders, the “superlative” apostles, whom he is contrasting with himself.⁵⁵

These critics were assaulting Paul’s competencies and credentials. Their primary accusation of Paul was - “He is weak.”

Paul’s response is seemingly paradoxical. “You think I’m weak? Well truth be told, I am weaker than you think. However, when I am weak, then I’m strong.” Paul has reframed the central issue, and in doing so, unleashes a profoundly redemptive story.

In response to his critics, Paul boasts in a list of his weaknesses.

Are they servants of Christ? I am a better one – I am talking like a madman – with far greater labors, far more imprisonments, with countless beatings, and often near death. Five times I received at the hands of the Jews the forty lashes less one. Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked. A night and a day I was adrift at sea. On frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers – in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And, apart from other things, there is the daily pressure on me of my anxiety for all the churches. Who is weak, and I am not weak? Who is made to fall, and I am not indignant? If I must boast, I will boast of the things that show my weakness. (2 Corinthians 11:23-30)

While under the blade of his enemy’s criticism, Paul boasts in his weaknesses. There is daily pressure. Daily anxiety. There are always things beyond his control. There are always things beyond his competencies. There are always things beyond his “gifting/anointing” for those moments. There are

⁵⁵ Barnett, Paul. *The Second Epistle to the Corinthians* (Grand Rapids, MI: William B. Eerdmans, 1997), 480.

always things beyond his influence and ability to manage – particularly the perceptions that people have of him in light of these criticisms against his leadership.

Here is where Paul reframes his leadership in a way that is radically counter-intuitive. He explains that the locus and strength of his leadership is from, and in, weakness.

What makes this so dramatic is that leaders typically see their leadership as a way to portray their strengths. Instead, God has purposed for leadership to reveal a leader's weaknesses. We live in a culture that boasts in strengths and competencies and makes them the goal and end of the developmental process of a leader. But in 2 Corinthians 11-13 Paul bombs this perspective with a whole new paradigm. Rather than cast himself in the best light, Paul casts himself in weakness. He says in 2 Corinthians 11:32-33, "At Damascus, the governor under King Aretas was guarding the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall and escaped his hands."

Rather than a story of heroic and daring escape, Paul tells a story of silent descent – in a basket.

So against the criticisms by his enemies, Paul provides his leadership credentials. "I'm not successful. I'm always on the run." "I'm not ascending. I'm descending." "I'm not strong. I'm weak." Paul's story only affirms and reveals his weakness.

I must go on boasting. Though there is nothing to be gained by it, I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven –

whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into paradise – whether in the body or out of the body I do not know, God knows – and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except in my weaknesses. Though if I should wish to boast, I would not be a fool, for I would be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. (2 Corinthians 12:1-6)

It is typical to hear leaders boast in their “anointed moments.” These experiences are reasons to be elated. We love to tell stories about when “God showed up.” But Paul resists the temptation and says, “The reason that the first things you hear from me are not my supernatural experiences, is so that no one thinks more of me than he sees in me or hears from me.”

So to keep me from being too elated by the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger from Satan to harass me, to keep me from being too elated. Three times I pleaded with the Lord about this, that it should leave me. But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore, I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong. (2 Corinthians 12:7-10)

In order to keep Paul from being too elated, he was “given a thorn.” Whatever it was, it was intense and painful. Here was a man who understood suffering. He had demonstrated he could take a beating. But this thorn was another thing. It drove him to pray three times, “O God, please take it away.”

It was given to Paul. In other words, God had given him a messenger from Satan to harass him. God used Satan – to protect Paul from sin, to protect the fruit of the Lord’s work on earth – to keep Paul from being too elated.

Elation would be counter productive if God did not get they glory. So the thorn became the place for the grace of God to be manifest. God uses the wickedness of Satan to accomplish His purpose. God uses thorn points to tutor leaders, to restrain leaders from going somewhere they shouldn't go, to keep leaders grounded. One commentator says, "The thorn kept Paul pinned close to the Lord in trust and confidence."⁵⁶

We want the transformational leaders we are developing at Faith Baptist Fellowship to make it a conviction – power comes through weakness. Here are the leadership lessons.

1) Leadership is used by God to reveal our weaknesses and God's strength.

Many times leaders see leadership as a means of validating their strengths and competencies and methodologies. But leadership is where we are hammered with pressures, fears, anxieties, daily stress for and on account of those we seek to serve. God uses the exercise of leadership to breakdown our certainty in our methods and strengths until we find a place of power, i.e. reliance on God or die, trust in God or die. That is by design.

If we think "We've been training our potential transformational leaders for nine months. The developmental process should be done by now. People should be 'here' now. We should have accomplished 'this' by now. Leadership isn't like that. Leadership is the place of weakness where we encounter God. If we see new leadership rising up with great humility and grace upon them, that should

⁵⁶ Barnett, Paul. *The Message of 2 Corinthians* (Downers Grove, IL: InterVarsity, 1988), 178.

inspire gratitude to God. If we are leading people who are making life hard for us, criticizing us, moving in directions away from us, it should inspire desperation for God, trust in God. What do we do with those who act like our enemies? We love our enemies. What do we do with those who run away from us? We pursue them. This is the gospel.

God takes what elates us – spiritual leadership provides some of the highest highs imaginable – and turns them into something to teach us our greatest need.

- 2) God converts our reasons for boasting into things that are our weaknesses.

God took Paul's prodigious "accomplishments" and converted them into reasons to boast in God.

Are they Hebrews? So am I. Are they Israelites? So am I. Are they offspring of Abraham? So am I. Are they servants of Christ? I am a better one – I am talking like a madman – with far greater labors, for more imprisonments, with countless beatings, and often near death. (2 Corinthians 11:22-23)

Leaders have an innate desire/drive to display our leadership accomplishments – particularly those whom we have "developed" – and turn them into reasons for boasting in us rather than boasting in God. Consider where you are weak as a leader. Who else knows about those weaknesses? Leadership is one of the hardest areas to be honest about our weaknesses. We try hard to manage the perception of our leadership, but can't. Weakness came

to Paul because of the perceptions of him shaped by others over which he had no control.

Our lives shouldn't be defined by our leadership successes, but rather our leadership deficiencies so that God is magnified in our weakness.

- 3) Leadership is used by God to point leaders, and those whom they are seeking to develop, to a crucified Savior.

In 2 Corinthians 13:3-4 Paul says, "Christ is speaking in me. He is not weak in dealing with you, but is powerful among you. For he was crucified in weakness, but lives by the power of God."

It is because of the cross that God moves toward us in our weakness. Before the cross, God was obligated to come toward us in justice. But because of the cross – where Christ was weak and was tempted in every way like us – we have a great high priest who can identify with our weaknesses. His power was made perfect in his weakness. At the cross, God moves toward us in our weakness – as a Savior.

Evangelical Models of Transformational Leadership Development

The following contains an overview of five different models of Transformational Leadership Development. Obviously there are a multitude of programs in operational existence. Some have been shaped in and for a

particular local church context. Others have grown out of the unique settings and values of various para-church organizations.

I have limited myself to comparing and contrasting these five models because they are the ones with whom I am most familiar and they provide some measure of breadth of perspective. I have also chosen these particular five models because they each contain elements that I hope to see present in the distinct model we will shape at Faith Baptist Fellowship.

I have sought as much as possible to provide the context, over-arching goal or purpose, distinct assumptions and beliefs, guiding practical principles, content, and the particular operational plan/process of each respective model.

Leadership Development Through Theological Reflection (Bethlehem Baptist Church, Minneapolis, MN)

The purpose of Leadership Development Through Theological Reflection (LDTTR) is to provide an opportunity for emerging leaders to be exposed to the core values that shape Bethlehem Baptist Church in an experiential context of spiritual community.⁵⁷

The core values guiding the priorities and commitments of LDTTR include 1) A safe and caring spiritual community is an effective context for spiritual transformation of values, character, and doctrinal conviction; 2) experiential

⁵⁷ The writer of this dissertation was a participant of the first group that went through Leadership Development Through Theological Reflection. Since that time, this program has grown through various phases. For several it went by the name of The Bethlehem Institute and was re-designed as a two-year intensive ministry apprenticeship/internship. Recently it has undergone another shift and has become Bethlehem College and Seminary.

based content is a powerful means of nurturing and reinforcing spiritual transformation; 3) Bethlehem Baptist Church is a theologically driven congregation. Doctrine matters and impacts everything.

The course consists of a nine-month commitment to a small group of 10-12 individuals. The group is led by a church staff member and meets two hours weekly in a home setting. The group also shares a meal together. The gathering typically consists of a “worship time” of singing, personal reporting of personal “faith-experiences” (“What is strengthening your faith?” “What is challenging your faith?” “What evidences do you see of God’s grace?” etc.), an opportunity for personal prayer ministry and intercession, as well as a time for instruction and discussion.

The content covered over the course of nine months includes 1) Reading and discussing together Elton Trueblood’s *Incendiary Fellowship*. The content of this book forms a foundation for how the group understands and approaches spiritual community. 2) Reading and discussing together four unpublished articles on Spiritual Leadership by John Piper, including “*Is There A Biblical Mandate For Spiritual Leadership?*”; “*Where Is God Going?*”; “*Is There Really Neither Male Nor Female?*”; and “*Marks Of A Spiritual Leader.*” 3) Learning and working together through a basic Bible exposition methodology called “arcing”, as well as practicing the methodology on key texts pertaining to spiritual leadership and philosophy of ministry from 1 Thessalonians. 4) Discussing doctrine and systematic theology by reading Wayne Grudem’s, *Bible Doctrine*.

Emotionally Healthy Spirituality (New Life Fellowship, New York City)

Emotionally Healthy Spirituality (EHS) was birthed out of personal crisis in the lives of Pastor Peter Scazzero and his wife, Geri. Run ragged, burnout, and lives manifesting more emotional and relational immaturity than maturity – that's what prompted a transformational and redemptive process for this pastor and his congregation.

Pastor Scazzero chronicles his own developmental process in his book, *The Emotionally Healthy Church* (as well as the sequel, *Emotionally Healthy Spirituality*). Since the publishing of this book, a highly intentional program for personal transformation and leadership development have been developed, as well as a transferrable ministry development plan implemented by scores of churches around the world.

The goal of EHS is to cultivate emotionally healthy spirituality. The guiding assumptions that emotionally healthy spirituality can be developed through significant growth in self-awareness and transformational practices focused mainly around slowing down the activity of one's life.

Seven principles guide the practical strategy for movement toward emotionally healthy spirituality. 1) Look beneath the surface. This involves taking an EHS inventory to determine one's level of emotional maturity (i.e. emotional infant, emotional child, emotional adolescent, and emotional adult). 2) Break the power of the past. This includes mapping of one's family of origin and reckoning deeply with hurts and significant life defining experiences. Obviously, this also requires a significant amount of transparency and humility. 3) Live in brokenness and

vulnerability. 4) Receive the gift of limits. 5) Embrace grieving and loss. 6) Make incarnation your model for loving relationships. 7) Slow down to lead with integrity. These are seven remarkably deep steps for anyone and form a powerful and definable process of personal, emotional, and spiritual development.

These guiding principles then lead to nurturing of four primary channels for ongoing personal growth and transformation – 1) prayer (focused on loving God, silence, scripture, and contemplative practices – especially the Daily Office), 2) rest (Sabbath keeping), 3) relationships (spiritual community, marriage, learning to love well, learning to be loved, listening, and building gospel bridges to culture, race, economics, and gender), and 4) work/activity.

EHS goes beyond a particular strategy of leadership development at New Life Fellowship. Rather, it forms the foundational philosophy of ministry for the entire congregation – its worship, fellowship, and outreach.

Leadership Central (Central Baptist Church, Sioux Falls, SD)

In 1999 Dr. Sam Rima was the Sr. Pastor of Central Baptist Church of Sioux Falls, SD. Sam identified a significant leadership gap in the church. Most of those involved in lay leadership had been participating in those same roles for many years. Not only was there a leadership “ceiling” making it challenging for emerging leaders to find a place of ministry contribution, but the “aging” of the church had created a trajectory toward a crisis of leadership vacuum was looming in the not so distant future.

In this reality, Sam initiated a plan and program for intentional development of lay leadership called “Leadership Central.”⁵⁸ The purpose of Leadership Central was to close this leadership gap and avert the coming leadership vacuum.

Leadership Central was designed with a view toward not just developing people to fill particular slot (though it did resolve that issue as well). Its main objective and governing core value was to develop transformational leaders (those who were being transformed) who would, in turn, develop/mentor other transformational leaders. The goal was not simply to nurture competencies and convictions. Rather, the goal was to build a leadership community of growing people.

Leadership Central consists of a group of 8 – 18 individual who became part of a nine-month program. The group meets each week for 2 hours. Other commitments include carrying on personal devotions at least five times a week, journaling at least three times a week, meeting with a personal mentor (alumnus of Leadership Central) once per week, developing a personalized physical fitness plan, and establishing a person intercessory prayer team of at least three people who are committed to pray for them every day.

Further commitments include each member of the group taking turns leading a ten minute devotional at the beginning of each meeting, completing a required reading list,⁵⁹ participating in two weekend retreats, participating in a one-week team-building retreat in the mountains of Colorado, and the personal organization

⁵⁸ I chose to highlight this program because it is local to our community, is being used by a “sister” congregation, and is distinctly transformational in focus.

⁵⁹ That reading list included: Clinton, Robert. *The Making of a Leader*. Foster, Richard. *Celebration of Discipline*. Hahn, Todd. *Song of the Second fiddle*. Rima, Samuel. *Leading From the Inside Out*. Rima, Samuel. *Overcoming the Dark Side of Leadership*.

and implementation of one “in church” service project and one “outside the church” service project.

Over the course of the nine months, each member focused on his/her own developmental process of transformation. They were led through various exercises to gain significant growth in self-awareness of each one’s own strengths and weaknesses. The DISC profile, the Personal Style Profile, the Passions Indicator, the Dark Side Profile, and a Spiritual Gifts Profile were all administered to each group member.

Vantage Point 3 (Sioux Falls, SD)

Vantage Point 3 (VP3) is an organization that serves local churches all across North America with the purpose of fostering depth and renewal through Christian leadership formation. Vantage Point 3 was founded and developed by Randy Reese from Sioux Falls, SD. Randy was a student of Robert Clinton at Fuller Theological Seminary. Because VP3 is a para-church organization, there is a yearly participation fee for each individual.

The core assumptions and guiding principles that shape this comprehensive leadership development program include the transformational power of 1) spiritual community; 2) spiritual disciplines; 3) spiritual direction and mentoring; 4) self-awareness and one’s own redemptive story in view of the overarching truth that “we are God’s poema” (Ephesians 2:10).

The Vantage Point 3 curriculum consists of a three-year program of transformational leadership development. Each year is divided into four 12-

week periods or stages. Year One focuses on the Emerging Leader (emphasis on self-awareness, one's own formational journey and developmental process). Year Two is centered on Equipping Leaders. The focus in year two is the development of critical competencies for personal growth (i.e. spiritual disciplines and Bible study), critical convictions for leadership growth (shaping a philosophy of ministry), and further competencies for leading others (i.e. cultivating vision, conflict resolution, and the art of mentoring others). Year Three is dedicated to *Enriching the Leader*. The competencies and convictions introduced in Year One and Year Two are now taken to a deeper level and applied with a view of reproduction. More work is done on developing personal spirituality and developing others. But the focus goes further by nurturing a life-long focus of transformational growth.

The content and plan involves weekly group meetings where spiritual community is nurtured through worship and shared personal updates and prayer ministry. There is a workbook designed for every 12-week period. The work is constructed as a self-directed study guide. And each 12-week period has further reading assignments in various topic-focused books (for a brief sampling consider *The Gift of Being Yourself*, David Benner; *Finding a Spiritual Friend*, Timothy Jones; *Christian Reflections on the Leadership Challenge*, James Kouzes and Barry Posner; *Living Your Strengths*, Wiseman, Clifton and Liesveld; *How To Read the Bible Book by Book*, Fee and Stuart; *Understanding Leadership*, Tom Marshall; *Integrity*, Henry Cloud; *Confessions*, Augustine; *Sabbath Keeping*, Lynn Baab; *Reviewing Leadership*, Banks and Ledbetter).

Through the three-year program, various leadership assessment inventories (i.e. LEAD Self-Instrument, Paul Hersey; Power Base Inventory, Kenneth and Gail Thompson; Leading From Your Strengths Assessment, John Trent) are administered for further development of self-understanding and awareness.

The program also includes personal Bible study of a different book of the Bible each year.

Summary

In this chapter I have: 1) defined terms that are and will be key in establishing a working vocabulary for this project's discussion and description of the particular kind of leadership development we are seeking to cultivate at Faith Baptist Fellowship, 2) briefly discussed various fundamental "streams" ordained by God to work out His transforming power and presence in and through the lives of His people, 3) provided a survey of some existing and working models of transformational leadership development, that share significant characteristics, core values, and assumptions with what I intend to do with my pilot group. In other words, my project will fall within a continuum of work that already exists and has proven effective in developing transformational leaders in local churches.

In doing this, I have sought to establish a biblical and theological framework, along with exegetical support, that I will apply to the process and program for developing transformational leaders at Faith Baptist Fellowship.

In Chapter Three, we will discover that secular transformational leadership development sources share numerous convictions and assumptions. It is important to recognize the similarities, yet distinguish those areas of contrast. In the following chapter, my aim will be to review current and mainstream secular source material and, from the perspective of this content, 1) define the character and content of transformational leadership, 2) discuss the aim and value of transformational leadership, and 3) explore the key contributing factors in the developmental process of transformational leaders.

CHAPTER 3

THE UNIVERSAL VALUE AND SUBSTANCE OF TRANSFORMATIONAL LEADERSHIP – A SECULAR LITERATURE REVIEW

Good leadership is an understandable and universal process – a process ordinary people use when they are bringing forth the best from themselves and others.¹ Therefore the lessons learned from leadership studies from a broad number of sources are of great value.

The typical end of effective leadership is some form of successful achievement, and this successful achievement normally includes various forms and manifestations of increase, growth, and enlarged impact. Paradoxically, it is this very success that amplifies the manifold pressures a leader must now manage within him self, along with the respective (and increasingly complex) organizational resources the leader must direct outside him self. The crucible of stresses produced by the “success” of leadership is the very thing that brings to the surface a leader’s inner, and therefore, most problematic issues – i.e. his flaws. The manifestation of these flaws – e.g. anger, impatience, insensitivity, etc. can and will inevitably have a devastating effect on a leader’s impact. It is for this reason that some conclude that the first task of leadership has less to do with directing others as much as addressing the challenge of knowing, leading and caring for oneself.² Without attending to one’s own personal growth and

¹ Kouzes, James and Posner, Barry. *The Leadership Challenge* (San Francisco, CA: Josey-Bass, 2007), xii-xiii.

² Boyatzis, Richard and McKee, Annie. *Resonant Leadership* (Boston, MA: Harvard Business School, 2005), x.

ongoing internal “transformation” one cannot hope to provide sustained healthy leadership to a growing organization.

The focus of this chapter is the content, the value and the development of transformational leadership from the viewpoint of secular writers and researchers.

The Characteristics and Content of Transformational Leadership

“Transformational leaders . . . are those who stimulate and inspire followers to both achieve extraordinary outcomes and, in the process, develop their own leadership capacity.”³ They accomplish this by helping “followers grow and develop into leaders by responding to individual follower’s needs, by empowering them and by aligning the objectives and goals of the individual followers, the leader, the group, and the larger organization.”⁴

Terms like “inspirational”, “empowering”, “stimulating”, and “supportive” are part of the descriptive vocabulary used to characterize transformational leaders. These traits engender within the team or respective followers a personal identification with the leader as well as a social identification with the organization.⁵ Bernard Bass summarizes the most fundamental characteristic of a transformational leader like this.

³ Bernard Bass. *Transformational Leadership* (Mahwah, NJ: Lawrence Erlbaum, 2006), 3.

⁴ Bernard Bass. *Transformational Leadership*, 3.

⁵ Bruce Avolio and Francis Yammarino. *Transformational and Charismatic Leadership* (Stamford, CT: JAI, 2002), 70.

The element of transformational leadership that usually best distinguishes authentic from inauthentic leaders is individualized consideration. The authentic transformational leader is truly concerned with the desires and needs of followers and cares about their individual development.⁶

Therefore, transformational leadership gives special attention to relationships.

Leadership is a relationship between those who aspire to lead and those who choose to follow. It's the quality of this relationship that matters most when we're engaged in getting extraordinary things done. A leader-constituent relationship that's characterized by fear and distrust will never, ever produce anything of lasting value. A relationship characterized by mutual respect and confidence will overcome the greatest adversities and leave a legacy of significance.⁷

The kind of mutual respect and confidence we are talking about here is something based on much more than the competence of the leader. It is based more fundamentally on trust in the leader's character, particularly character manifest in the crucible of pressure and stress.

Resonant Versus Dissonant Leadership

Goleman, Boyatzis and McKee have developed the categories "resonant" and "dissonant" leadership in their respective works, *Working With Emotional Intelligence* (Goleman), *Primal Leadership* (Goleman, Boyatzis, and McKee), and *Resonant Leadership* (Boyatzis and McKee).

⁶ Bernard Bass. *Transformational Leadership*, 14.

⁷ Bernard Bass, *Transformational Leadership*, 14.

In *Working With Emotional Intelligence*, Goleman points out that in the increasingly turbulent and rapidly changing environments we work in today, intellectual excellence and technical prowess are inadequate competencies for a leader to possess and still thrive. "Internal qualities such as resilience, initiative, optimism, and adaptability are taking on a new valuation."⁸ An entirely new set of emotional competencies (such as self-awareness, self-regulation, and self-motivation) and social competencies (such as empathy, conflict management, collaboration, and the ability to develop others) carry much more significance.

These competencies carry greater significance on account of the daily reality of chronic stress in the life and soul of the leader. There is no dispute that stress has always been a part of a leader's reality. What is different in today's typical leadership environments is that there is little, if any, opportunity to recover. As effectiveness increases, the pressures never end.

Dissonance happens when a leader is unaware of how his own internal systems are generating negative/destructive emotional signals that are, in turn, transmitted to his followers, affecting their feelings and performance. His degenerating inability to recognize the fruits of his own fatigue (such as anger, impatience, disrespect, etc) coupled with his declining sensitivity in reading the emotions of his team/followers creates the emotional equivalent of finger nails scraping a chalk board. The result is frustration leading to tension, leading to

⁸ Daniel Goleman. *Working With Emotional Intelligence* (New York, NY: Bantam, 1998), 11.

resentment, leading to rancor, leading to rage.⁹ Dissonant leadership produces discordant, anxious, apathetic, sullen, and generally emotionally toxic groups.

Resonance, on the other hand, is the result of what happens when a leader is aware of how his own emotions are contagious and can drive the moods and performance of those around him. His self-awareness and sensitivity to others cause him to be in tune with their thoughts and emotions. Empathy reigns. Work can progress, even under stress, when there is relational and emotional harmony. In this case, the leader is a non-anxious presence. Instead, he is a calming presence.

The difference between dissonance and resonance is, according to Boyatzis and McKee, the leader's choice.¹⁰ Emotional intelligences are traits a transformational leader possesses not only by intuition, but are competencies a transformational leader can and must develop within himself as well as his followers.

Transformational Versus Transactional Leadership

The most current technical writing in regard to transformational leadership places the topic in the context of comparison with transactional leadership. Bernard Bass and Ron Riggio categorize transactional leaders as those who "lead through social exchange."¹¹ That is, they lead by exchanging one thing for another – such as financial rewards for productivity or jobs for votes. They also

⁹ Daniel Goleman. *Primal Leadership* (Boston, MA: Harvard Business School, 2002), 21.

¹⁰ R. Boyatzis and A. McKee. *Resonant Leadership*, 4.

¹¹ Bernard Bass, *Transformational Leadership*, 3.

deny rewards for lack of productivity. In other words, transactional leadership differs from transformational leadership primarily in the manner through which it seeks to motivate the follower.

In Bruce Avolio and Francis Yammarino's massive collection of articles and statistics entitled, *Transformational and Charismatic Leadership: The Road Ahead*, transactional leadership is described as being comprised by three primary factors. 1) Contingent Reward. The leader motivates the follower through economic and emotional exchanges. The authors comment that this is "reasonably effective in motivating followers, but to a lesser degree than transformational leadership."¹² 2) Management-By-Exception Active. In this case, the leader actively watches for and disciplines the follower's mistakes or errors on the spot. 3) Management-By-Exception Passive. Here the passive leader waits for problems and deviations to happen and then intervenes. It is immediately apparent that these latter two factors/approaches, in particular, are based on and cultivate an ongoing environment of distrust and disrespect. However, it is trust and respect that are the very lynch pins of effective transformational leadership.

¹² B Avolio and F. Yammarino, *Transformational and Charismatic Leadership* 10.

The Aim and Value of Transformational Leadership

The value of transformational leadership over other types of leadership, including transactional leadership (or charismatic leadership, which can be powerfully motivational, but also exerted for immoral ends),¹³ is ultimately determined by answering the question, “Who has the most influence?”¹⁴ Daniel Goleman summarizes transformational leadership like this. “The best leaders know we’re all in it together.”¹⁵ Transformational leaders recognize and take into consideration the emotional reality (the human reality) of the people and the organizations they serve. In fact, that last word – “serve” – perhaps says it all. Transformational leaders are servant leaders. And therein lays their aim and their value.

Transformational leaders inspire. They create community and engender hope through care and setting an overall positive emotional tone. Transformational leaders are in touch with others thoughts and feelings. They experience and demonstrate compassion, credibility, and “congruence.” They are mindful of themselves and their environment. Equipped with these distinct and powerful tools, transformational leaders are profoundly effective as leaders of transformation – in themselves, as well as the individuals and organizations they lead.

The trilogy of writings by Robert Quinn (*Deep Change: Building the Bridge As You Walk On It*, and *Change The World: How Ordinary People Achieve*

¹³ Bernard Bass, *Transformational Leadership* 13 and B. Avolio, *Transformational and Charismatic Leadership* 118-119.

¹⁴ Howard Gardner. *Leading Minds* (New York, NY: Basic, 1995), 6.

¹⁵ R. Boyatzis and A. McKee, *Resonant Leadership*, x.

Extraordinary Results) provide yet another perspective on the aim and value of transformational leadership.

Quinn observes that in an intense and turbulent global economy, organizations and their members are forced to reinvent themselves frequently. Pressure for change comes from the outside world, which forces the organization to reinvent itself. Organizational change then causes pressure for personal change. However, Quinn also points to the reality that forces that stir the need for change can begin with an individual just as much as they can with the organization as a whole. He says,

There is an important link between deep change at the personal level and deep change at the organizational level. To make deep personal change is to develop a new paradigm, a new self, one that is more effectively aligned with today's realities. This can occur only if we are willing to journey into unknown territory and confront the wicked problems we encounter. This journey does not follow the assumptions of rational planning. The objective may not be clear, and the path to it is not paved with familiar procedures. This tortuous journey requires that we leave our comfort zone and step outside our normal roles. In doing so, we learn the paradoxical lesson that we can change the world only by changing ourselves. This is not just a cute abstraction. It is an elusive key to effective performance in all aspects of life.¹⁶

Quinn goes further to say that if an individual leader does not intentionally cultivate deep personal transformation, the only other option for the leader and the organization he leads is "slow death."¹⁷ Therefore, the significance of transformational leadership, that is a leader who is seeking deep personal change, is that it is the only healthy option for both the leader and the

¹⁶ Quinn, Robert. *Deep Change* (San Francisco, CA: Jossey-Bass, 1996), 9.

¹⁷ Quinn, Robert. *Deep Change*, 18.

organization. (This is also developed quite extensively in Peter's Senge's treatment of systems and their relationship to the leader and his personal development, *The Fifth Discipline*.)

Developing Transformational Leaders

In exploring the assumptions and intentional processes secular sources bring to the understanding of developing transformational leaders, we recognize there is natural and significant overlap with the underlying convictions and methodologies utilized in developing transformational leaders from a biblical and spiritual perspective. These overlapping issues will become clear as we proceed.

Beliefs and Assumptions

Culture and organizational change begins with personal change. Robert Quinn asserts that, "We become change agents by first altering our own map. Ultimately, the process returns us to the 'power of on' and the requirement of aligning and empowering oneself before successfully changing the organization."¹⁸ Personal change is a reflection of our inner growth and empowerment. "Empowered leaders are the only ones who can induce real

¹⁸ Quinn, Robert. *Deep Change*, 103.

change.”¹⁹ Therefore the first conviction is that transformational leaders are only transformational if they are being transformed themselves.

Quinn also recognizes that “Organizational and personal growth seldom follows a linear path.”²⁰ This aligns well with our biblical assumption that it is never a straight line to glory. The very things that God uses most powerfully to affect transformation in our lives are often the most challenging and painful. We would not have chosen or planned for kinds of experiences that lead to the most significant inner change. Therefore transformational leaders must get comfortable with disequilibrium.

A further conviction is that transformational leaders lead from the inside out. Therefore, it is the inner being that must be nurtured and developed. If a leader is to bring emotional resonance to the reality he leads, it must and will flow from within his emotional center. This is why emotional and social intelligences are such a critical priority in the developmental process of transformational leaders.²¹

Foundational Streams

In the same way there are biblical “means” the existing leadership of Faith Baptist Fellowship would unhesitatingly employ for the shaping and intentional process of developing transformational leaders in our church, there are also significant lessons to

¹⁹ Quinn, Robert. *Deep Change*, 34.

²⁰ Quinn, Robert. *Deep Change*, 83.

²¹ See Daniel Goleman, *Working With Emotional Intelligence*; *Social Intelligence*; and Richard Boyatzis, *Resonant Leadership*.

be learned from a broader body of literature. I believe there are means articulated in secular leadership literature that might inform our plans and procedures for nurturing transformational leaders.

Self-Awareness and the Power of Our Own Story

It is said that leaders achieve their effectiveness chiefly through the stories they relate.²² Our stories reveal the meaning and values that we attribute to the most significant experiences of our lives. They also provide the context for understanding the respective “scripts” that define us.²³ Our own “personal story” is ripe for harvesting a wealth of understanding regarding our selves.

Transformational leaders know and understand their own stories. They have reflected on their experiences. According to Boyatzis and McKee, they possess a clarity regarding the “self” they long to be, as well as the distance, or gap, between where they long to be and where they actually are.²⁴

Daniel Goleman describes a triad of understanding that emerges when we have clarity regarding our personal stories. This triad includes 1) self-awareness, 2) self-management, and 3) empathy.²⁵

Self-awareness means understanding one’s own emotions, as well as one’s strengths and limitations and one’s values and motives. It includes being clear about one’s purpose and knowing where one is going. Self-aware leaders are

²² Gardner, H. *Leading Minds*, 9.

²³ Gardner, H. *Leading Minds*, 55.

²⁴ Boyatzis, R. and McKee, A. *Resonant Leadership*, 92-94.

²⁵ Goleman, D. *Primal Leadership*, 51.

tuned into what “feels right” to them. They know what fits and doesn’t fit. Self-aware leaders tend to find their work more energizing than most because they have discovered an inward and external alignment.²⁶

From this understanding flows self-management, i.e. the focused drive that every leader needs to achieve his goals. According to Daniel Goleman, “Without knowing what we’re feeling, we’re at a loss to manage those feelings. Instead our emotions control us. That’s usually fine, when it comes to positive emotions like enthusiasm and the pleasure of meeting a challenge. But no leader can afford to be controlled by negative emotions, such as frustration and rage and anxiety and panic.”²⁷ Self-management includes a growing discipline toward self-renewal of the leader’s own inner being.²⁸ This particular self-renewing competency includes nurturing, not only mindfulness regarding one’s self, but also strategies for refreshing their feelings of hope²⁹ and optimism. It is a powerful thing when “even bad news can spark a dream”,³⁰ as well as deepening their capacity for feeling compassion toward others.³¹

I will discuss compassion, or empathy, in the next section since it fits best into the category of emotional and social intelligence. Nevertheless, it is worth acknowledging that self-awareness, without care for others, could become a natural trajectory into self-centeredness – the complete antithesis of transformational leadership.

²⁶ Goleman, D. *Primal Leadership*, 40.

²⁷ Goleman, D. *Primal Leadership*, 45.

²⁸ Boyatzis, R. and McKee, A. *Resonant Leadership*, 117.

²⁹ Boyatzis, R. and McKee, A. *Resonant Leadership*, 147; Appendix B.

³⁰ Boyatzis, R. and McKee, A. *Resonant Leadership*, 160.

³¹ Boyatzis, R. and McKee, A. *Resonant Leadership*, 175.

Empathy and Social Intelligence

In his book *Working With Emotional Intelligence*, Daniel Goleman devotes significant attention to what he calls “social radar.” “Saying what others feel without their saying so captures the essence of empathy.”³² Being able to pick up on non-verbal emotional signals has always been a fact of life in the business world. Being “emotionally tone deaf”, as Goleman describes it, leads to social awkwardness and destroys rapport.³³ At the very least, empathy requires being able to read another’s emotions. However, at a higher level, it entails sensing and responding to a person’s unspoken concerns or feelings. This requires that a leader is capable of putting aside his own emotional agenda for the time being so that he can clearly receive the other person’s signals. Empathy is a foundational skill for all the competencies related to social intelligence.

Kouzes and Posner reiterate the same theme in their book, *Encouraging the Heart*. “At the heart of leadership is caring. Without caring, leadership has no purpose”³⁴ Their research reveals that when asked, “When you get encouragement, does it help you perform at a higher level?” 98% said, yes. Only 2% said, no.³⁵ Daniel Goleman calls empathy the fundamental skill of management. It is the “master aptitude, a capacity that profoundly affects all other abilities, either facilitating or interfering with them.”³⁶

³² Goleman, D. *Working With Emotional Intelligence* (New York, NY: Bantam, 1998), 135.

³³ Goleman, D. *Working With Emotional Intelligence*, 135.

³⁴ Kouzes, James and Posner, Barry. *Encouraging The Heart* (San Francisco, CA: Jossey-Bass, 2003), xi.

³⁵ Kouzes, James and Posner, Barry. *Encouraging the Heart*, 4.

³⁶ Goleman, Daniel. *Emotional Intelligence* (New York, NY: Bantam, 1995), 80.

Goleman also identifies the social intelligence characteristic he calls “affiliative leadership.” Affiliative leaders value people and their feelings – “putting less emphasis on accomplishing tasks and goals, and more on employees’ emotional needs. They strive to keep people happy, to create harmony, and to build team resonance.”³⁷ These kinds of leaders foster friendly interactions, nurture personal relationships that expand the connective tissue with the people they lead. They value downtime together with team members that contributes to the emotional capital they recognize is so necessary to draw on when the pressure is on.

Transformational leaders develop and show compassion through listening. Listening contributes to mutual understanding. This kind of understanding and knowing can, according to Boyatzis and McKee, take a leader down very different paths he might otherwise have walked. It can “move people to service of various kinds, which becomes a vehicle for further compassion and opportunities for renewal. Compassion can infiltrate whole organizations – increasing everyone’s capacity for renewal and resonance.”³⁸

Transformational Windows, Change Events, and Reframing Realities

“Transformation enters our lives gradually or suddenly and through the mystical as well as the mundane”³⁹ - so says the writers of *Living Deeply*, a book with the sub-title, *The Art and Science of Transformation in Everyday Life*.

³⁷ Goleman, D. *Primal Leadership*, 63.

³⁸ Boyatzis, R. and McKee, A. *Resonant Leadership* (Boston, MA: Harvard Business School, 2005), 188-189.

³⁹ Schlitz, Marilyn. *Living Deeply* (Oakland, CA: New Harbinger, 2007), 28.

William Miller and Janet C' de Baca describe personal transformation as "Quantum Change." In their book, *Quantum Change*, Miler and C' de Baca assert that the kind of transformation they are talking about is typically "vivid, surprising, benevolent and enduring."⁴⁰

The author's of *Living Deeply* and *Quantum Change* share a common observation. Transformation may come by way of "portals" (or windows) of pain, hitting bottom, mystical ("noetic") experience, non-ordinary states of consciousness (including religious/spiritual), and psychedelic (ecstatic) experience.⁴¹ Transformation may come by way of certain "paths", such as "a breaking point, a deep discrepancy, a moment of personal maturation, a particular person or a sacred encounter."⁴² Another author of note writing in regard to transformational process describes the change event as a "rupture in knowing."⁴³ In each of these categories, change and transformation is represented as something happening, mainly, to us. We experience something outside us and something changes in us.

Critical to our various experiences being "traumatic" or "transformational,"⁴⁴ is the way look at them. Reframing becomes a significant variable in whether these change events perceived as "benevolent" (beneficial) or simply tragic. The writers of *Living Deeply* posit that one's worldview is typically too small and that in order to become more "balanced, compassionate, altruistic, tolerant of

⁴⁰ Miller, William and C' de Baca, Janet. *Quantum Change* (New York, NY: Guilford, 2001), 4.

⁴¹ Schlitz, M. *Living Deeply*, pgs 34, 38, 40, 48, 50.

⁴² Miller, W. and C' de Baca, J. *Quatum Change* (New York, NY: Guilford, 2001), 156 ff

⁴³ Loder, James. *The Transforming Moment* (Colorado Springs, CO: Helmers and Howard, 1989), 35.

⁴⁴ Schlitz, M. *Living Deeply*, 70.

difference, able to hold complexity, and motivated to promote peace and sustainability”, one must learn the most “fundamental task before us”, that is to “change our consciousness” or “shift worldviews.”⁴⁵

Therefore, the authors of *Living Deeply* also recognize that transformation is not only the result of “portals” and “paths”, but also of “practices”. They discuss intentional habits and competencies one might develop, such as attentiveness, repetition, guidance (i.e. a spiritual friend), a like-minded community, seeing everything as sacred, embracing joy AND sorrow, and clarifying a course (planning for transformation).⁴⁶ This view recognizes personal transformation as much more than a way of observing life, but also a way of approaching life.

Disciplines for Inner Renewal

In his book *The Fifth Discipline*, Peter Senge says, “Organizations learn only through individuals who learn.”⁴⁷ A core assumption to all transformational leadership is that followers and organizations will only be transformed, if their leaders are being transformed. Robert Quinn says, “Anyone can be a leader of change, but to do so requires the transformation of self.”⁴⁸ In a manner, similar to spiritual disciplines form and transform spiritual leaders, secular leadership literature recognizes the effect that personal disciplines have on shaping and renewing the interior life of a person. As one gives purposeful attention to

⁴⁵ Schlitz, M. *Living Deeply*, pgs 45, 208.

⁴⁶ Schlitz, M. *Living Deeply*, pgs 98, 105, 106, 139, 178, 194, 202.

⁴⁷ Senge, Peter. *The Fifth Discipline* (New York, NY: Currency Doubleday, 1990), 139.

⁴⁸ Quinn, Robert. *Building The Bridge As You Walk On It* (San Francisco, CA: Josey-Bass, 2004), 1.

nourishing and replenishing one's emotional, spiritual batteries, he is able to lead from the inside out in a way that transmits health, hope and transformation to those he leads. Consider some of the most common and agreed upon disciplines for such inner development and renewal.

1) Vulnerability

Every leader needs somewhere and someone with whom they can open up. "Who in your world can you share your deepest worries and concerns with? Is there someone to whom you can show your vulnerable places, talk about your worst mistakes and your biggest hopes?"⁴⁹ Ron Heifetz sounds this same exhortation in his book *Leadership Without Easy Answers*.

Even if the weight of carrying people's hopes and pains may fall mainly, for a time, on one person's shoulders, leadership cannot be exercised alone. The lone-warrior model of leadership is heroic suicide. Each of us has blind spots that require the vision of others. Each of us has passions that need to be contained by others . . . every person who leads needs help in distinguishing self from role and identifying the underlying issues that generate attack.⁵⁰

Heifetz also insists on distinguishing between confidants and allies. Allies are those who share your values, strategy, but may also operate across some organizational or factional boundary. There can be conflicting loyalties. For this reason, allies can be helpful in understanding competing stakes, conflicting

⁴⁹ Boyatzis, R. and McKee, A. *Resonant Leadership*, 226.

⁵⁰ Heifetz, Ron. *Leadership Without Easy Answers* (Cambridge, MA: Harvard University, 1998), 268.

views, and missing elements in a leader's grasp of a situation. But they cannot provide what confidants can provide.

A confidant is one with no (or minimal) conflicting loyalties. They are someone who is typically outside the organizational boundary. But what they mainly provide is a place where you can say everything that's in your heart, everything that's on your mind, without being predigested or well packaged.⁵¹

Significant, trusted, honest, and insight filled relationships are of critical importance to those committed to personal growth and transformation. They are essential for nurturing all the various components of emotional and social intelligence.

2) Mindfulness

Heifetz boldly calls this discipline finding a "sanctuary".

Listening to oneself requires a place where one can hear oneself think. Working amidst the cacophony of a multiple-band dance floor, one needs a sanctuary to restore one's sense of purpose, put issues into perspective, and regain courage and heart. When serving as the repository of many conflicting aspirations, a person can lose himself in the role by failing to distinguish his inner voice from the voices that clamor for attention outside. Partners can help greatly, as can a run, a quiet walk, or a prayer to break their spell cast by the frenzy on the floor. We need sanctuaries.⁵²

⁵¹ Heifetz, Ron. *Leadership On the Line* (Boston, MA: Harvard Business School, 2002), 199.

⁵² Heifetz, R. *Leadership Without Easy Answers*, 273.

Keeping with spiritual language, we could describe it as the discipline of Sabbath keeping. Boyatzis and McKee call it “morning mindfulness.”⁵³ Taking a brief ten-minute Sabbath, in order to pause and reflect and breath and listen to one’s body and one’s emotions can be a powerful discipline for inner renewal as well as an opportunity to restore one’s focus. In similar spiritual language, Robert Quinn refers to this restorative discipline in terms that sound remarkably similar to Scripture, when he says, “We become what we behold and we behold what we become.”⁵⁴

3) Identifying Defensive Routines

Ron Heifetz says that “learning about the tuning of one’s own harp strings, how one is inclined to resonate more with certain themes than with others, is an ongoing process”⁵⁵ and one of the chief values of the discipline of mindfulness. And one of the more significant themes in which a transformational leader must be disciplined, in order to hear, is that of his own “defensive routines.”⁵⁶

When a leader is under chronic pressure he has a tendency to turn to a default response to regain a sense of control. These are patterns the leader expresses by nature or out of habit. Typically, the crucible of stress does not surface the kind of responses that are most healthy. Therefore, there is significant value in identifying those “defensive routines”, as they are manifest in

⁵³ Boyatzis, R. and McKee, A. *Resonant Leadership*, 227.

⁵⁴ Quinn, R. *Building The Bridge As You Walk On It*, 36.

⁵⁵ Heifetz, R. *Leadership Without Easy Answers*, 271.

⁵⁶ Boyatzis, R. and McKee, A. *Resonant Leadership*, 230.

and through the leader while under duress and then making them the focal point of an intentional and personal development plan.⁵⁷

Mentoring and Developing Others

In 2002, Bernard Bass forecast that one of the top trends in transformation leadership over the coming 34 years would be that the “development of leaders will be the rule.”⁵⁸ Bruce Aviole and Francis Yammarino believe that, as a result of Bass’ research and conclusions regarding transformational leadership, there would be an inevitable surge of attention given to the “follower as a significant and interesting player in the leadership process.”⁵⁹ It seems remarkable, that until Bass’ findings were published, discussions about the changes that take place in followers and organizations when leaders gave themselves to intentional transformational development simply had not been on the table before. It seems incredible that, for 2000 years, the entire Christian enterprise was about developing people. But in the field of secular leadership, the notion of reproducing leaders was, for all intent and purpose, restricted to the environment of academia.

Nevertheless, intentional or not, when a leader experiences personal transformation, his followers and/or organization is affected. Inner-change leads to inner-change. And now most leadership literature recognizes that

⁵⁷ Goleman, D. *Primal Leadership*, 157.

⁵⁸ Aviole, B. and Yammarino, F. *Transformational and Charismatic Leadership*, 381.

⁵⁹ Aviole, B. and Yamarino, F. *Transformational and Charismatic Leadership*, 387.

transformational process passed onto others is not simply an organic by-product for survival, but an essential tool for growth and organizational development.⁶⁰

To develop leaders is not to impart a set of concepts or to teach a toolkit of strategies and behaviors. It is to engage the process of deep change in oneself and thereby invite others to do the same. When this happens, we truly engage in otherness, and we soon begin to transform one another.⁶¹

Effective mentoring and reproduction of transformational leaders begins with the recognition that leadership is not merely a set of learnable skills. It is, at the most basic level, a state – way of being. So the fundamental principle emerges again. There is no way to teach what it means to be a leader except by being what we wish to invoke in others.⁶² Robert Quinn describes it this way.

Developing leaders is not about getting them to imitate the thinking and behavior of other people who have been successful. It is about attracting people to the decision to enter the unique state from which their own great thinking and great behaviors emanate. This is done only when an individual chooses to become more purpose-centered, internally directed, other-focused, and externally open. It is an act of courage toward which people must be attracted. We attract others into . . . leadership not by imitation but by being unique. We increase our uniqueness by pursuing ever-increasing integrity. As we increase our integrity, we see and fit ourselves with the uniqueness of the emerging reality in which we live. Our courage invites others to do the same.⁶³

This is not to deny the value of intentional plans and processes for developing others. It does reiterate the core assumption that transformational leaders

⁶⁰ Quinn, R. *Deep Change*, 23.

⁶¹ Quinn, R. *Building The Bridge As You Walk On It*, 195.

⁶² Quinn, R. *Building the Bridge as You Walk On It*, 217.

⁶³ Quinn, R. *Building the Bridge as You Walk On It*, 221.

engender organic transformation in others, by cultivating organic transformation in them selves.

In fact, there are important and practical procedures whereby transformational leadership is modeled and intentionally mentored in others. Practices such as creating learning environments,⁶⁴ creating learning organizations,⁶⁵ creating cultures of encouragement,⁶⁶ and providing opportunities for practice and feedback⁶⁷ are just to identify a few. Leadership coaching is an entirely distinct field dedicated to developmental process.⁶⁸

These above represent a sampling of the core competencies and foci essential for developing transformational leaders according to secular leadership literature today.

Summary

The research of transformational leadership characteristics and competencies, as well as the analysis and application of that research in contemporary and secular leadership development material is vast. It is clear to this writer that there is notable "common grace" at work in the world of leadership study. The concepts surrounding the cultivation of intentional and deep personal transformation as a matter of "life and death" for leaders, is as true in the realm of "natural" revelation as it is in the realm of "special" revelation. We're on the same

⁶⁴ Quinn, R. *Building the Bridge as You Walk On It*, 222.

⁶⁵ (See Peter Senge, *The Fifth Discipline*).

⁶⁶ (See J. Kouzes and B. Posner, *Encouraging The Heart*).

⁶⁷ Goleman, D. *Working With Emotional Intelligence* 146.

⁶⁸ (See Frederic Hudson, *The Handbook of Coaching: A Comprehensive Guide For Managers, Executives, Consultants, and Human Resource Professionals*).

playing field. Learning, growing, healing, maturing - and doing so while paying close attention to and giving heed to “unplanned for” windows/seasons of (i.e. self-awareness, disciplines, and personal development plans) there is significant common ground between the secular and the spiritual models.

This is not a coincidence. God is at work. It is more evidence of the sound and significance of His epic poem. There are marvelous opportunities for strategic fulfillment of the works God has planned in advance for us to do.

In Chapter Four I will describe the plan and process I intend to implement at Faith Baptist Fellowship for the intentional development of transformational leaders. This plan and process include 1) the project purpose, 2) the beliefs and assumptions of this writer which are applicable to the project design and content, 3) the aims of the project, 4) the guiding principles and commitments that are woven into the implementation of the project, and 5) an outline of the project plan itself.

CHAPTER 4

PROJECT DESIGN FOR DEVELOPING TRANSFORMATIONAL LEADERS WITH A REDEMPITIVE FRAMEWORK AT FAITH BAPTIST FELLOWSHIP

Project Purpose

The purpose of this project is to create and implement a ten-week pilot course for intentional leadership development at Faith Baptist Fellowship. The pilot course will introduce the principle themes and streams of transformational leadership with a particular emphasis on the redemptive perspective. It is the proposal of this writer that this project would be further developed and assimilated in a permanent way into the curriculum of an emerging disciple-making/leadership development structure for Faith Baptist Fellowship.

Beliefs and Assumptions

God is passionate about putting His person and presence and power on display for His honor and for our joyful transformation

I draw this conviction from Isaiah 48:11 which says, "For my own sake, for my own sake, I do it, for how should my name be profaned? My glory I will not give to another." This belief is also supported by Paul's words in 2 Corinthians 3:18, "And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit."

God is sovereign and good and works out everything in the lives of His people for their eternal wellbeing

This conviction comes from Paul's statements in Ephesians 1:11 and Romans 8:28. Ephesians 1:11, "In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will." Romans 8:28, "And we know that for those who love God all things work together for good, for those who are called according to his purpose."

The Gospel is the power of God for our spiritual transformation

Several key texts inform this belief. In Romans 1:16 Paul says, "I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes." Paul summarizes this truth further in 2 Corinthians 5:17-18: "Therefore, if anyone is in Christ, he is a new creation. The old has passed away. Behold, the new has come. All this is from God, who through Christ reconciled us to himself."

The Word of God is sufficient and effective in revealing everything we need to know about God's person and presence and power for our transformation

God is attentive and assertive in the life of anyone who approaches Biblical revelation with a tender and teachable heart. He promises this to be true in Isaiah 66:2, "But this is the one to whom I will look – he who is humble and contrite in spirit and trembles at my word." This same conviction rises even more directly from 2 Timothy 3:16-17, "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work."

God has already written our "poema"

An essential and over-arching conviction in this project has to do with God's sovereign involvement in the developmental process of a leader's formation. I get this from Psalm 139:16, "In your book were written, every one of them, the days that were formed for me, when as yet there were none of them." And perhaps the theme text for this entire leadership development paradigm is Ephesians 2:10, which says, "For we are God's workmanship (poema), created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."

Aims

Given the limitations of what can be reasonably accomplished in a ten-week pilot course, our aims will be to introduce and provide brief, but intense and poignant encounters with each of the following transformational streams.

Introduce the Redemptive Leadership Paradigm

Not only will one entire course session be dedicated to explaining the Redemptive Leadership Paradigm, but in every session, the Redemptive perspective will “cast a tint” on every element of focus.

Encounter the transformational power of God’s Word

Throughout the entire course, the Bible will be our starting point. This is consistent with the guiding principles of our church. The one particular competency that we will seek to nurture is the skill of Bible Exposition. The methodology will be at a foundational level, yet rigorous enough to challenge emerging leaders.

Encounter the transformational power of the Gospel

Another core principle that governs the Faith Baptist Fellowship philosophy of ministry, as well as practice and priorities, is a robust cross-centered Gospel. Therefore, we are trusting that God intends for the Gospel to be pinnacle of the focus of Biblical revelation that changes lives from the inside out.

Encounter the transformational power of re-framing our own story

A primary focus throughout this course will be to provide the participants with a fresh lens through which to recognize the reality that God has already been shaping redemptive leadership in their lives. The aim in this is to guide the participants into finding and releasing the power of their own redemptive stories in their successes, failures, wounds, and tragedies.

Encounter the transformational power of spiritual community

Our commitments will include transparency, keeping confidential things in confidence, and persistent intercession for one another throughout the course of the pilot group experience.

Guiding Principles and Commitments

The participants in this pilot course will make the following commitments. 1) Be present at every meeting unless there is another priority of which God would approve. 2) Be on time. 3) Be honest regarding joys, struggles, burdens, failures, and victories. 4) Keep confidential things confidential. 5) Pray for one another. 6) Maintain steady Bible intake and absorption for the duration (at least) of the course.

Project Plan

Pre-Test

The pre-test is designed to gather four categories of data:

1) Basic Profile. This information will form an introductory picture of each of the participants – their age, marital status, number of years as a Christ-follower, and a brief survey of their own self-awareness (temperament, character strengths and weaknesses, influences that they perceive have had the most significance in shaping them).

2) Perspective and Convictions Regarding Leadership Effectiveness. These questions are intended to evaluate the participant's view of the essential components that contribute to effective leadership – i.e. competencies, character traits, attitudes, relational approach, and other contributing factors to leadership success.

3) Awareness of Characteristics of Transformational Leadership. These questions are designed to evaluate the participant's views and understanding of various attributes of Transformational Leadership. They will be asked to measure the importance of such traits as empathy, interest in others, servant-hood, empowering and nurturing behaviors, as well as the leader's commitment to his/her own developmental process and transformation.

4) "Dark Side Issues". I have included a section of questions that are based on the McIntosh and Rima work on Personal Dysfunction in Leadership (note – *Overcoming the Dark Side of Leadership*). The five leadership dysfunctions

measured are 1) The Compulsive Leader, 2) The Narcissistic Leader, 3) The Paranoid Leader, 4) The Codependent Leader, and 5) The Passive-Aggressive Leader. The survey instrument allows me to sort responses in order to measure the individual's dysfunction tendency or type.

Each participant's responses are confidential (no names attached). (Add a note - A copy of the pre-test is included in the appendix)

Ten-Week Course

The course will meet for ten weeks on Monday mornings 6:00 a.m. – 7:30 a.m.

Each session will begin with an “ice-breaker” question as a means of getting to know one another. The questions will increase in their self-disclosing nature each week. Participants will pray as partners for one another as we begin each session.

Sessions 2 and 3 will focus mainly on recognizing God's sovereign foundations in our respective life stories and developmental process. We will use the “Five Highs and Five Lows” (sharing our respective life stories by creating a timeline built around the five highest high points – i.e. happiest events, greatest celebrations, proudest accomplishments, deepest joys, etc. – and the five lowest points – i.e. darkness, pain, failure, brokenness, grief, etc.).

The “Five Highs and Five Lows” provides an opportunity for self-disclosure while exploring what has had the most profound shaping influence on our

personal lives – making us who we are. It is typical, through this exercise, to discover that the events and experiences that shaped us most deeply were those that were most painful and unplanned. We tend to discover that the most important influences in our lives were experienced through technique, but rather through relationships.

The focus of Session 3 is a discussion of Ephesians 2:10 in light of the context of the doctrine of salvation and God's sovereignty. This session will tie together our focus on God, as the writer of the epic poem of each of our lives, with the things drawn from the story telling of our personal "five highs and five lows". We will also review the Chinese ideogram, wei-chi (definition: crisis - the tipping point between danger and opportunity), and use it as an illustration of how "low points" are used by God to create forward motion in our developmental process.

Session 4 will be a lecture presentation of the Redemptive Leadership paradigm as seen in comparison to and contrast with other Leadership Development models – i.e. Competence Oriented, Intelligence/Principle Focused, Character-Based, and Transformational Models.

Sessions 5-9 will be governed by the use of a Biblical Interpretation Methodology I have developed called "Sharpening Your Sword." This method teaches and reinforces careful study of Scripture focusing on 1) how to discover the biblical author's intended meaning of the biblical text and 2) how to seek transformation through application of the significance of that meaning. The competencies we will learn include 1) defining key words and phrases, 2)

discovering the author's main point, 3) discerning the author's key reasons and ground for his main point. Then we will learn to pray the main point into our hearts and minds through focusing on what new thoughts, feelings, and actions the biblical author's meaning raises within us.

We will learn the methodology while seeking to interpret biblical texts that convey various key transformational streams and themes (the glory of God – 2 Corinthians 4:7; the Gospel – Colossians 2:21-23; the Bible and spiritual disciplines – Ephesians 6:10-12; and re-framing pain, suffering and personal weakness – 2 Corinthians 11-13).

In Session 10 we will take the time to debrief and seek together to harvest some of the key things learned from this ten-week leadership development course.

The following will be our course outline and curriculum.

- Session 1 Introduction, Get Acquainted, and Pre-test.
- Session 2 Tell your story through the "Five Highs and Five Lows"
- Session 3 We Are God's Poema - Framing our stories in light of Ephesians 2:10.
- Session 4 The Redemptive Leadership Paradigm
- Session 5 Sharpening Your Sword – John 17:2; 2 Corinthians 4:7
- Session 6 Sharpening Your Sword – Colossians 2:21-23
- Session 7 Sharpening Your Sword – Ephesians 6:10-12
- Session 8 Sharpening Your Sword – 2 Corinthians 11-13

Session 9 Sharpening Your Sword – 2 Corinthians 11-13

Session 10 Debrief – Harvest Learning

Post-Test

The post-test is designed to evaluate the effectiveness of the Redemptive Leadership Development Course in achieving its aims in the lives of the participants. Questions assess the participant's understanding of the Redemptive Leadership paradigm and grasp of key transformational themes. The main focus of the post-test is to measure the relative impact of transformational themes on the respective participants.

Post Course Interview

In order to reinforce the modeling of Transformational Leadership traits, I will take time to debrief with each of the course participants.

Summary

The methodology described in this chapter represents a synthesis of this writer's convictions gained through his own developmental process, as well as my growing awareness of the power and affect of the various transformational streams discussed throughout this dissertation. Chapter five will provide a description and summary of the project as well as reflections and

recommendations for the ongoing nurture of transformational leaders at Faith Baptist Fellowship.

CHAPTER 5

PROJECT RESULTS AND RECOMMENDATIONS FOR DEVELOPING TRANSFORMATIONAL LEADERS WITH A REDEMPITIVE FRAMEWORK AT FAITH BAPTIST FELLOWSHIP

The pilot group ran for ten Mondays from March 15 – May 17, 2010.

Seventeen men made a commitment to attend and participate vitally in each session unless there was another commitment that “God would approve of.”

Our aims were to 1) encounter the transformational power of God’s glory, 2) encounter the transformational power of God’s Word, 3) encounter the transformational power of spiritual community, 4) encounter the transformational power of reframing our personal stories, and 5) introduce the Redemptive Leadership paradigm as integrating motif for each of our developmental disciplines.

Results and Interpretation of Pre-Test Survey

The participant’s first assignment was to complete a pre-course survey I made available to them on Survey Monkey. The survey consisted of five parts.

Profile

Our church community is quite racially homogenous. However, the group displayed a range of ages and vocational backgrounds. There were seven

participants between the ages of 20-30, seven between 30-40, two between 40-50, and three who were 50 and above.

Three participants were “blue collar” laborers (two carpenters and one auto mechanic). Four were involved in accounting or financial planning (including one chief financial officer). Three were from medical background (including one physician). Two were public school educators. One was a sales representative. One was a field manager for a local electric utility. Three participants were chief executive officers of their respective companies.

All the participants were married, with one being divorced and re-married.

Seventy per cent of the men have been Christ-followers for more than 15 years. Only one participant had been a Christian for less than 5 years.

Sixty five per cent were more than borderline extroverts, while thirty five per cent were more than borderline introverts.

Four participants were non-members (but regular attendees) of Faith Baptist Fellowship.

Leadership Perspective and Conviction

Questions 26-66 were designed to assess the group’s perspectives and convictions about what makes an effective leader. Participants were asked to quantify various leadership traits in importance to them from “less important” to “very important.” Questions were designed to capture a sense of the group’s pre-existing thoughts regarding the value of a leader’s relational/communication

skills, emotional intelligence, competence, character and self-awareness. A picture emerges when compiling the majority response of “very important”. A majority response means 60 % or more gave the same answer.

The group participants gave majority responses of “very important” to competence-oriented characteristics such as “clear vision”, “highly organized”, “task oriented”, and “creative/risk-taker”. 62.5 % strongly agreed with the statement “an effective leader is highly competent”.

Relational and emotional intelligence traits (characteristics of “transformational leaders”) that were significant to the participants included: “people person”, “engenders confidence in followers”, “good listener”, “attentive to people in the moment”, “quick to listen”, and “funny” (i.e. good senses of humor).

“Healthy marriage”, “manages household well”, and “wins trust” all received a majority response of “very important.” It seemed noteworthy that “sexual purity” received a 72% “very important” response, while “has ghosts in his closet”, “has respectful and obedient children”, and “is above reproach in finances” received a majority response of “moderately important.”

The participants also affirmed the significance of effective leaders having endured the crucible of personal and professional “suffering.” Majority responses of “very important” or “strongly agree” were given to questions relating to “has experienced personal crisis”, “has faced personal issues/dysfunctions and experienced healing”, “has experienced failure but moved ahead”, and “has experienced moral failure but found redemption and has put the past behind.”

Personal Character

Questions 7 – 23 were designed to probe the participant's personal character and self-awareness. My purpose was to determine the level of congruence between the participant's personal leadership convictions and their own behaviors. This was intended to be a test of integrity – alignment between their expectations of themselves and their leaders.

The participants rated themselves on a scale of 1 (lowest) to 5 (highest) in areas of personal spirituality, character, and self-awareness.

Other character related factors that stand out include the following. 50% rated themselves high (score of 5) in terms of their personal walk with Christ. 61% rated themselves high in terms of work ethic. 15 participants rated themselves medium to medium high (scores of 3-4) in terms of personal finances. 12 participants rated themselves medium high to high (scores of 4-5) in terms of their own sexual purity. Nevertheless, 10 of them said they viewed pornography and 9 said they had masturbated in the past year. 100% responded that they took personal responsibility for their moral and character deficiencies. However, 12 participants responded that they had no plan for addressing their moral and character deficiencies. 15 responders said they were committed (scores of 4-5) to a local church. But none attended more than two or three times per month. 15 responded that they believed they had a solid understanding of their personal strengths and weaknesses. 11 responded that they had at least one person with

whom they were completely honest with regarding their weaknesses, temptations, and failures.

6 participants responded that they had not experienced any significant grief. 7 responded that they had not experienced any significant failure. 11 had not experienced significant suffering. I assumed that those who had yet to experience “brokenness” were those who fell into the youngest age category (20-30). There were four participants in the 20-30 years of age category who had not experienced significant grief, failure, or suffering, however there were two participants in the 50-60 years of age category who also had NOT experienced significant grief, failure, or suffering! 7 of the participants indicated they had significant struggles that “no one knows about.”

“Dark-Side” of Leadership Inventory

Questions 67-71 each had twelve sub-questions designed after the Inventory designed by Samuel Rima and Gary McIntosh from their book, *Overcoming The Dark Side of Leadership*. My intention for including these questions in the pre-course survey was to gather a profile from each participant of their respective default leadership dysfunctions – that is the “dark side” responses that emerge when they are under stress or immersed in the crucible of leadership pressure.

The inventory reveals five “leadership dysfunctions”:

1) The compulsive leader. Characteristics include: status conscious, looking for reassurance and approval from those in authority. They try to control activities and keep order and usually are workaholics. At their worst, compulsive leaders have an angry and rebellious attitude. Since they may not feel it is appropriate to express their true feelings, they may repress their anger and resentment.

2) The narcissistic leader. Characteristics include: driven to succeed by a need for admiration and acclaim. They may possess an over-inflated sense of importance as well as great ambitions and grandiose fantasies. At the heart of narcissistic leaders are self-absorption and uncertainty due to deep feelings of inferiority. In addition, they may not enjoy their success and may be dissatisfied with their lives.

3) The paranoid leader. Characteristics include: suspicious, hostile, fearful, and jealous. Afraid that someone will undermine their leadership, they are hypersensitive to the actions of others, attach subjective meaning to motives, and create rigid structures for control. At the heart of the paranoid leader are strong feelings of insecurity and a lack of confidence.

4) The co-dependent leader. Characteristics include: peacemakers who cover up problems, rather than facing them, in an effort to balance the group system. They may be very benevolent with a high tolerance for deviant behavior. Willing to take on more work so they do not have to tell anyone no, they react rather than act. At the heart of a codependent leader is a repressed and frustrated person who has trouble giving full, honest expression to emotions or problems.

5) The passive-aggressive leader. Characteristics include: stubbornness, forgetfulness, and intentional inefficiency. They tend to complain, resist demands, procrastinate, and dawdle as a means of controlling their environment and those around them. On occasion they will exert control through the use of short outbursts of sadness or anger. At the heart of the passive-aggressive leader are anger and bitterness as well as fear of success, since it will lead to higher expectations.

Perhaps what was most remarkable about the responses in this section of the survey was that fifteen of seventeen participants had the same category (or leadership dysfunction) as their "high score". All but two participants scored highest as compulsive leaders. One of the other two had "compulsive leader" as his second highest score (by one point difference – second only to narcissistic leader).

According to Rima and McIntosh's scale, six responders had high enough scores be considered "compulsive leaders." Three participants had high enough scores to be considered in the "narcissistic leader" range. Only one participant had high scores in categories other than compulsive and narcissistic leadership. His high scores were in the mid-range of codependent and passive aggressive leadership.

Key Interactions During Ten-Week Course

Attendance

Ten sessions	3 participants
Nine session	5 participants
Eight sessions	8 participants
Seven sessions	1 participants

Sovereign Foundations

We took two weeks to get acquainted and to share our personal timelines using the "five highs and five lows." Responses to this exercise will be reviewed later in this chapter.

They got into groups of three, with one group of two made up of myself and one other man. We took twenty minutes each to recount our life stories. We also took 30 minutes to summarize our reflections on the exercise and to make sure we covered the primary learnings, especially the whole notion of re-framing our stories which included:

- Crisis points move us forward.
- The lows (hurts, failures, pain, etc.) are the most significant life-shapers.
- Things we are most committed to come out of our personal stories.
- The events that shaped us most were not things we planned for.
- The things that shaped us most were mainly relational in nature.
- Dark seasons or painful experiences were typically followed by seasons of fruitfulness.

It was during the second session I introduced the Chinese ideogram – wei chi (meaning “conflict”) - which combines the pictures representing the balance point between danger and opportunity.

The “five highs and five lows” exercise provided a significant opportunity to get to know one another and create an immediate atmosphere of transparency and trust. Recognition of one another’s trials and tribulations had the effect of creating a “level playing field” for men coming from a significant diversity of age

and background. The guys were remarkably open and a tangible bond occurred from the outset of our ten-week course.

We Are God's Poema

During the third session, I gave a brief exposition of Ephesians 2:10. The emphasis of this session had to do with tying together the sharing of the “five highs and five lows” learnings with God’s sovereignty. We are God’s workmanship – his “poema”. Our lives are an epic poem written by God. Psalm 139:16 says, “In your book were written, every one of them, the days that were formed for me, when as yet there were none of them.”

This session provided the greatest opportunity to encounter the transformational power of reframing our respective stories in the light of God’s glory. Man after man was remarkably humbled by the recognition that suffering through pain, loss, failure, and various experiences of brokenness was the most significant life shaper. Those experiences had led to remarkable growth. That growth and depth had enlarged their “inner man” and connected them deeper into the Lord. That deeper spiritual connection had, in turn, led to seasons of substantial impact in the lives of others. But then, recognizing that it wasn’t simply an unfortunate occurrence that the Lord has *turned* for good, but rather, and further, a redemptive experience that the Lord had *planned* for good. The dark times weren’t merely chapters God was writing into our life stories as they

went along. He had written them into our life stories “in advance” and had a redemptive purpose in them “when as yet there were none of them.”

I believe it is accurate to say that each man was profoundly and appropriately humbled by this perspective - the tender-hearted traits of a “transformational leader” are the fruit of recognizing God’s greatness at work in our lives at all times. God was glorified. Hearts were healed and encouraged. Redemptive stories were taking shape. This set the stage well for the next session when I introduced the Redemptive Paradigm as a context for understanding the developmental process of a leader.

Redemptive Paradigm

The primary objective of this pilot course is to seek to provide an intentional structure for nurturing and encouraging emerging leaders at Faith Baptist Fellowship – while utilizing the Redemptive Leadership Paradigm as a means of cultivating a certain “type” of leader – i.e. leaders who are developing the heart and attributes of transformational leadership.

It is the conviction of this writer that an understanding of the Redemptive paradigm has a transformational effect in and of itself. It provides one (in this case the emerging leader) with a re-framed perspective of his developmental process – a perspective that is biblical, accurate, as well as humbling in a healthy way. It is this engendered humility that is the crucial trait we long for in leaders who will have a transformational impact on those they lead.

I presented the Redemptive paradigm in a, mainly, lecture format during session four. Once again, I sought to make connections for the participants between God's sovereignty over their developmental process as leaders, particularly their "low" points, and how leaning into pain and its productive work of surfacing sin and chronic "dark side" issues, is the transformational window for their growth and forward progress. This progress, and its accompanying awareness of God's design is the redemptive story that emerges and, when told to others, engenders hope.

It is significant to note one participant articulated before the group that he could not point to any major event or season of pain, failure, grief, or suffering. On the other hand, another participant, who had experienced one massive hurt after another, while understanding and owning the developmental process of God in his life, expressed a fight of faith that God was really working all these things out for his good.

Sharpening Your Sword

Sessions five through nine were devoted to encountering the transformational power of God's Word. I took three sessions to introduce and provide instruction on the rudimentary elements of careful bible study applied to the expository literature of the New Testament epistles. This was done to lay the ground work for two weeks of careful study and application of 2 Corinthians 11-13.

As we practiced the methodology for the first three weeks, it was clear that God's Word was having an immediate effect – some were doing careful Bible interpretation for the first time. Other participants were accustomed to digging for the biblical author's meaning, but found the exercises on "being transformed by the significance of the meaning" to be quite challenging. It was acceptable to engage in a strictly mental exercise. One participant actually pushed back on the notion of "being transformed by the significance of the meaning" of a Biblical text, claiming that kind of approach to Bible study was only for a certain personality type.

What was most revealing was that none of the participants had engaged in this type of probing of Scripture before. Approaching simply and common biblical texts and applying the method seemed consistently like entering new territory – new thoughts, new feelings, and new actions – all on account of their encounter with Scripture.

During sessions eight and nine, I led the participants in an exegetical exercise, using the method we had learned, to unpack the meaning and significance of 2 Corinthians 11-13. I had chosen this passage on account of how profoundly Paul's explanation of and perspective on his own weakness truly captures the heart and soul of transformational leadership in view of the Redemptive perspective.

In session eight we probed Paul's main point and how his story of weakness *reveals* our weakness. We considered how Paul's "thorn" *reminds* us of our weakness. I sought to bring primary attention to how leadership is NOT intended

to portray or display our strengths. Rather, leadership is God's ordained crucible to reveal our weakness. In a culture that boasts in strengths and competencies, Paul rocks his critics with a new paradigm – he boasts in weakness. The “thorn” became a place for God's grace to be manifest. God used the wickedness of even Satan to accomplish His purpose in tutoring, forming, mentoring Paul into the leader God meant for him to be. God employs everything to accomplish His purpose for His glory and for our good.

The high points of significance I emphasized for the sake of our transformation were:

- 1) Spiritual leadership is used by God to reveal our weakness and God's strength.
- 2) Some spiritual leaders see leadership as a means of validating their competencies, methods, self-esteem, ego, effectiveness, etc.
- 3) However, spiritual leadership is where we are “hammered” with pressures, fears, anxieties, daily stress, etc. And God uses spiritual leadership to break down our certainty in our methods/strengths until we find a place of power – reliance upon God – or die. This is by God's design.
- 4) God takes what “elates us” – i.e. marriage, child-rearing, ministry, and serving people – and shapes it into a place where we learn dependence upon and trust in Him. God takes some of

the highest earthly experiences and turns them into something to teach us our greatest need.

- 5) God converts our boasting into things that are our weaknesses.
- 6) Our lives shouldn't be defined by our leadership successes – but leadership struggles – so that God is magnified in our weakness.
- 7) Spiritual leadership – with its attending design by God to reveal our weaknesses – is used by God to point people to the Savior.

The apostle Paul says in 2 Corinthians 13:3b-4, “(Christ) is not weak in dealing with you, but is powerful among you. For he was crucified in weakness, but lives by the power of God. For we also are weak in him, but in dealing with you we will live by the power of God.” In other words, God moves toward us in our weakness. Before the cross, God was obligated to come toward us in justice. But because of the cross: where Christ was tempted like us, the cross where we have a great high priest who can identify with us in our weakness, the cross, where His power was made perfect in His weakness, at the cross, God now moves toward us, in our weakness, as a Savior.

Harvesting the Learning

On May 10, 2010, the last day of our Introduction to Transformational Leadership Class, I provided the participants with an opportunity to communicate with me and with one another some of the key “learnings” that affected them

most significantly during the weeks of the course. The following quotes are "learning" reflections from the men on that last day of class:

"More and faster is not better. Transformation is a slow process."

"The greatest impact was the experience of mutual vulnerability. It was powerful to realize that it is O.K. NOT to be 'on' your game. Honesty in relation to others is huge."

"I loved the experience of a 'safe' place. I hope to make it a new value – when we're less, the Lord is more."

"I understand that I must have an accurate understanding of the meaning of God's Word in order to be transformed according to God's will."

"The most transformational learning was encountering God's Word in a fresh way. I have a whole new lens with which to see and experience God."

"As I became aware of God's work of shaping me, 'knowledge of His presence' gave way to recognizing the many 'respectable sins' in my life. It was humbling. I want to change."

“This experience has caused me to recognize that my transformation is happening all the time in accordance with God’s sovereign action. For a long time I believed that my own personal transformation mainly took place in solitude. Now I recognize that spiritual community is vital to any significant change in my life.”

“Biblical truth is not intended to be simply informational. God’s Word is meant to change me, transform me, and affect me every day.”

“It is counter-intuitive to vulnerable and to appreciate weakness. Now I recognize God’s purpose and strength when I have experienced the most painful times in my life. I can see how the hardest times are seasons to rely on God and trust Him more deeply. I don’t need to ‘power up’. He will get glory in my humility.”

“As we went through the experience together, I realized that five of the men who have had the most significant influence on my life up to this point – were men who have experienced dramatic, even scandalous failure in their lives. I am planning to take ten days to visit each of them and explore the causes of their respective ‘falls’ and get updates on the current status of their souls. I want to see if

they have found their respective tragedies to be transformational windows or 'ditches' they've never been able to get out of."

Spiritual Community

One and a half hours a week for ten weeks is hardly enough time to make significant spiritual connections. However, the aim of our course was to, at least, encounter the transformational power of spiritual community.

The participants were able to get a "taste" of what happens when men make vital connections. Each session began with an "ice-breaker" question intended to prompt a process of gradually increasing self-disclosure. For example, as the men introduced themselves to one another in the first session, one statement they were asked to respond to was – "Describe your very first car." It was remarkable how much energy rose from that simple directive.

As was mentioned above, sessions two and three were devoted to each of the participants sharing their personal time-line through the "five highs and five lows." This exercise proved to establish a unique and remarkably substantial measure of trust, empathy, acquaintance, understanding, and "common ground." Disclosing one's low points with the group contributed to establishing a "level playing field." Inaccurate judgments and perceptions were removed as each man made himself vulnerable. Guys that had known each other from attending the same church for years stated again and again, "we never knew that about you before."

In each session we also took time to pray for one another in pairs. Commitments were made to keep confidential things confidential and to pray for each other every day for the entire ten weeks. One question that frequently guided our mutual intercession was "What are your head-aches, heart-aches, and/or hallelujahs?" Another prayer prompter we used more than once was "Share a leading, a longing, or a learning."

From past experience in leading groups, I have found that substantial relational connections typically happen around the 12-week mark. We were just beginning to encounter significant depth when it was time to bring the course to a close.

Observations Gained From Post-Test

It was my aim in designing this pilot course on Redemptive Leadership Development to provide participants with an experiential encounter with some of the key transformational streams – i.e. the Gospel, the Bible, spiritual community, and reframing our stories in view of God's sovereign life-shaping events. It was my hope that they might "taste and see." It was (and continues to be) my daily intercession for the participants that they might also be affected, that is "transformed" by these encounters. The post-test survey was one means of measuring whether these aims were achieved or not.

Each of the questions in the post-course survey were constructed on scale: 1) strongly disagree, 2) disagree, 3) neither agree or disagree, 4) agree, 5) strongly agree.

Encountering the Transformational Power of Reframing Our Story

16 participants were encouraged by the recognition of God's providence in their lives.

14 were freshly encouraged by the recognition of God's goodness in their lives.

14 saw the most meaningful events in their lives from a new perspective.

16 recognized that God has a redemptive purpose in everything they encounter in their lives.

16 recognize God's developmental process in shaping their lives.

14 were encouraged that God has written their story "in advance."

An observation worth noting is that 12 of the participants said that they now saw "trouble and personal crisis from a different perspective" than before the course. For half of the group, "reframing" their life stories around the perspective of Ephesians 2:10 was a new thing.

Introduction to the Redemptive Leadership Paradigm of Developmental Process

16 participants felt they could explain where they were at in their own developmental process in light of the Redemptive Leadership continuum.

12 recognized the sanctifying power of loss and grief in their own lives.

14 found themselves reflecting on weakness in them selves and in others from a redemptive perspective.

13 feel greater hope for people they know who are suffering.

15 recognized that a significant purpose of God in our spiritual leadership is to reveal our weakness and His great strength.

100% are confident that God is being gracious to them when refining them through suffering.

Encountering the Transformational Power of God's Word

91% encountered the power of God's Word.

91% have a greater hunger for God's Word.

73% found themselves devoting more time to prayer and personal devotions.

82% found themselves slowing down while spending time in Scripture.

64% said they were more attentive to Bible teaching and preaching.

91% found themselves looking at Scripture in a different and deeper way.

Encountering the Transformational Power of Spiritual Community

10 participants found it easy to share their personal headaches, heartaches and hallelujahs with the group.

13 found themselves hungering for even deeper spiritual relationships.

14 sensed that God was at work in the lives of the other participants.

15 recognized the need for a deeper and more consistent experience of spiritual community in their lives.

7 found themselves wanting to confess their secret sins and struggles to someone. 4 did not want to confess their secret sins and struggles to someone.

Participant's Personal Growth in Transformational Leadership

15 participants found themselves making forward progress in their personal walk with Christ.

16 found themselves longing for more transformation of their character.

14 found their beliefs and assumptions freshly challenged.

12 see their strengths and weaknesses in a new light.

10 are more aware of what's going on in their own heart and how it manifests itself outwardly.

16 are more aware of qualities essential for transformational leaders.

10 are more aware of what followers expect of/from them as transformational leaders.

10 are clear about their own dreams and desires.

6 are watching and exposing themselves to things they shouldn't.

14 are aware that as leaders they cannot give to others what they do not possess themselves.

15 are aware of what their souls need.

16 are aware that their leadership is shaped not only by their knowledge and skill, but also by the condition of their souls.

10 have a plan and relational structure in place to help them remain fully aware of the outward manifestations of their heart.

12 are taking responsibility for leading them selves.

9 are taking responsibility for nurturing their own transformation.

12 believe there is congruence between their lives as others see them and their lives when no one else is around. 3 said there was not congruence.

14 believed that other people see them as "safe people".

9 believed that those whom they lead are clearly aware of their love and appreciation for them.

8 believed that those whom they lead are more aware of their encouragement than criticism.

Results of Post-Course Interviews

The intention of the post-course interview was to have one more opportunity to harvest learning that might have been missed during the final class session, as well as the post-course survey. This interview was optional for the participants. Nevertheless, I was able to sit down with thirteen of the original seventeen

participants. The interviews took place in my office from May 11-31, 2010, and each lasted for one hour. The following quotes are highlights taken from those interviews. Each of the men had an opportunity to answer the following question: *“What stands out most to you as you look back on the ten-week leadership course? How will it contribute to your own leadership practice?”*

“It is a radical idea for me to think that everything I value as a leader – hiding weakness and only revealing my strengths, exuding confidence and competence – is really counter productive. I’m always pushing myself, trying to deal with my weakness in isolation – in hiding. It’s not worth it. I now recognize that my approach to my own hurts/failures/low points is what I end up reproducing in those whom I lead. Reviewing my life from the perspective of the “five highs and five lows” totally changes how I see myself and what’s going on. The gospel has had a fresh impact on me during this course. My sins are gone! God is for me and not against me!”

“My perspective has shifted. The study of 2 Corinthians 11-13 blows away my leadership paradigm. I realize that the leaders who have impacted me most have been those most transparent with their own weaknesses, failures, and sufferings. I am one who never felt much compassion for those who were living through low points. I’d just

say “Man-up!” or “Get out of the way!” “Don’t slow me down.” Now I want to slow down and pause and see what God is up to.”

“I never saw myself as a ‘great leader’ compared to others. Now I see my influence flowing from the inside out and particularly out of the unique way God has been shaping me through life’s experiences. I guess I have grown most through the messiness of life as opposed to position of having the picture perfect life – having it all together. These ten weeks were a very sweet time of intimacy with the Lord – intercession, Bible study, and journaling. I’m encouraged by the new relational connections we have made.”

“My lows have been deep and dramatic. This course has provided me with ‘ballast’ so that I’m not capsized and sunk. I still fear sometimes how deep the ‘rabbit hole’ goes. I recognize I have needed this theological perspective to keep me steady in my faith. Recently I was able to share with one of my employees from a story of my own brokenness and subsequent healing as a result of going deeper into the Lord’s grace. I could immediately recognize the hope-giving effect it had.”

“It was very eye-opening to recognize that the greatest growth in my life came during/through lows points. But I see that God has

been and continues to use the 'pain-points' to open way for witness, counsel, and tender-hearted leadership of others."

"There is a redemptive story and a redemptive purpose in everything I've ever experienced! God hasn't wasted anything. I love everything about this course. More has taken place in terms of my growth in these ten weeks than in the past ten years."

"I have become so much more aware of God's hand in people's 'pain-points'. I am regularly using the question you have asked us – 'How can I serve you?' – at work. This is big change for me since all people used to hear me say was 'Get it done!'"

"I believe I really grew these past ten weeks. I have taken fresh look at my life, my self, and God's Word. I have very challenged by the experience of God's Word and the taste we've had of real spiritual community. Now I know guys that I only 'thought' I knew. God has been working on me and in me. The whole redemptive paradigm has convicted me of how judgmental I am. It has humbled me to recognize how much bigger God is in and over every part of me life than I ever conceived. I feel empathy towards people in a way that is new. I realize 'I've been there' and God was using it all for a purpose."

“I had never thought about leadership from a personal point of view before – I never saw myself as functioning like a ‘real leader.’ But I guess I’ve wakened to the fact that I actually influence people every day. I now have a new lens for seeing myself, God, His Word, and others. I recognize that the low points in my life are springboards for my personal growth and development. It all makes me much more sensitive to others.”

“I came to this class with the question, “What would it look like for me to surrender all the hard/frustrating/painful things in my life to God?” But now I realize that is one thing to consciously yield and it is another thing to recognize that God is already using all these experiences – both highs and lows – intentionally to shape me, whether I consciously yield or not. That changes everything. I realize the hard things are still there. However, I’m no longer passive toward them – kind of as a way of self-protection or ‘false yielding.’ I have HOPE. These hard things are servants of God’s purpose in my life. I recognize that I am more prayerful, more peace-full – more God-centered. I am more aware of my sin and more aware of God’s grace. I am more aware of the glory of the Gospel. I am more empathetic and sensitive toward others. I believe that my weakness, my sin and dysfunctions are reasons to

glory in God. It is amazing to me that the more meek I've become, the more confident I am as a leader."

Conclusions, Reflections, and Recommendations

Conclusions

Transformational Leaders Can Be Intentionally Developed In a Local Church Setting

The evidence of men affected and changed through a relatively simple process of providing them encounters with various transformational streams supports the thesis that leadership qualities and traits can be nurtured and developed through intentional means.

The Redemptive Leadership Development paradigm engenders the traits and characteristics that distinctly mark transformational leaders

Transformational leaders possess qualities of humility, sensitivity, emotional intelligence, care, freedom to empower, etc. Where do these traits come from? For some, they may be the fruit of certain temperament types. For others, they are simply intuitive and the evidence of "common grace."

However, this writer is persuaded that these traits may also rise from an encounter with the transformational power of re-framing one's story in light of Biblical truth and theological implications of Ephesians 2:10 and Psalm 139:16. Throughout the course of this project, I witnessed again and again, men affected with awe over the reality and recognition that their lives had been profoundly shaped by pain event and experiences – experiences that they now realized God had not simply permitted, but planned in order to prepare them for good works – works that would make them a redemptive blessing to others.

A fresh vision of God's supremacy left them in awe and gratitude. This awe and gratitude gave rise to a deep humility and meekness in relation to others. People around them became precious because they also were living testimonies of God's design – instruments of redemption being formed, in their pain, for redemptive works. Life is a holy and humbling gift.

A convergence of transformational streams is powerful and essential in reinforcing the intentional developmental process in the lives of emerging leaders

The glory of the Redemptive Leadership paradigm is the sovereign purpose and active presence of God. However, this does not preclude man's responsibility nor the reality that God has ordained means for us to employ in the transformational process. It is one thing to recognize what God has been doing all along. It is another thing to enjoy the means by which He is pleased to carry on His developmental work in one's life. Spiritual community, disciplined study, meditation, and devotional prayer of God's Word, a robust functional Gospel –

these are all marvelous, God's ordained means to accomplish His formative process in us and through us.

It takes a transformational leader to make a transformational leader

The redemptive story of a leader engenders hope in others. The transformational process in a leader empowers and encourages that same process in others. Without congruence of story and reality in a leader's life, I do not believe the change process will be engaged. Transformed leaders ultimately are the only ones who reproduce transformed leaders.

As individuals are affected by the transformational process of God in their lives, there is a parallel affect on and in the organizations they lead and serve

Our congregation is changing before our eyes. A "virus" is spreading. Men's lives are changing. Their wives recognize it and testify to it. There is evidence of God's active presence and power at work. Old patterns of corporate negativity, passive aggression, critical spirits and slander, as well as open conflict, have diminished greatly. Hope is rising. Spiritual leadership is increasingly bold and courageous. Redemptive stories are breaking out. Transformational process that is happening individually is transforming the organization.

Reflections

I was made for this

It is apparent that God has purposed that every high point and every low point of my life were intended to form me for such a time as this. Men seek me out. Young men ask me to “mentor” them – including my three sons! My Denomination District Executive Ministry recently told me – “You have become more human. You have become more than human.” He explained that his observation was that I had become increasingly approachable. And that God’s presence and power were so much more apparent in the ministry he saw taking place through me.

I feel God’s pleasure as I meet with and encourage and mentor and pastor and counsel the people He brings across my path.

The redemptive leadership paradigm opens doors for ministry

This may be obvious. But whenever I explain the developmental process of leadership from the Redemptive Perspective, people seem to immediately respond as though we are common ground. I cannot count how many pastors, leaders, parishioners, and curious acquaintances want to hear and know more as I describe how leaders are shaped – but especially when I land on the transformational windows provided by crisis, failure, loss, and pain. At that point, people are “right there.” And once they are “right there”, the door is open to tell

my own redemptive story. And once I tell my story, we are on holy and hopeful ground.

The redemptive leadership paradigm transcends cultures

This summer (August 2010) I spent ten days serving members of the Campus Crusade Staff at two campuses of the University of Ghana, West Africa. A non-western world-view was no obstacle to the relevance or power of a redemptive story to engender hope. I visited for hours with Ghanaian ministry workers hungering to hear more of the transformational power of God's developmental process in our lives through the lens of the Redemptive Leadership paradigm.

Slower is faster, less is more, and deeper is stronger

Jesus demonstrated the wisdom and affect of this strategy. When we devote ourselves to a cohort of committed individuals, what seems slower is actually faster. What seems like it may be "less," is really "more". What appears to be smaller and deeper is really much, much stronger. In other words, working together for a longer period with a smaller group, yields more substantial rewards.

There are other key elements to include and explore

I am interested in exploring how different personality types process the various transformational themes. I expect that one would find that factoring ones

Myers-Briggs type, or one's learning style, would inform how the participant receives and applies his encounters with a particular stream. For instance, I noticed that some were not only more engaged in learning the exegetical methodology of *Sharpening Your Sword*, than others, some were energized by the mental discussion, while others were not engaged until we dealt with how the truth affected them on an emotional level.

Recommendations

A Transformational Leadership Development Course at Faith Baptist Fellowship

Actually, I was not able to recommend the implementation of an on-going Transformational Leadership Course. The word got out that men were being affected positively from our pilot course. And now I have been asked to make this course a regular offering in Faith Baptist Fellowship's disciple-making curriculum. The course would be a regular offering and required as a 300-level class in our new Faith University.

The course would be limited to a cohort of 10-12 participants at a time

My two main concerns, in hindsight, are that in future 1) we would limit the size of the cohort. We believe that slower is faster. Less is more. Deeper is stronger. And 2) the course would be allowed to go longer.

A nine-month course and a three-year curriculum

I recommend that Faith Baptist Fellowship's Transformational Leadership Development curriculum be extended to a three-year process. I recommend that the first year course include an extended version of the initial pilot course project that was carried on March – May of 2010. Rather than simply “encountering” the various transformational streams, the group would take longer (four to six weeks) to fully excavate and experience each respective “stream”. Years two and three would involve introducing additional elements vital to the particular leadership needs of Faith Baptist Fellowship.

Summary

In chapter one I stated that the purpose of this project was five-fold. I intended to 1) define transformational leadership, 2) identify and explain the contributing factors and essential components of developing transformational leaders who operate from a “redemptive framework”, 3) identify the signs, effects, and manifest evidences of developmental process, 4) discuss the dynamics that people recognize in transformational leaders that engender desire and hope for their own personal transformation, and 5) initiate a training plan and structure with a sample group for the purpose of testing the possibility of reproducing transformational leadership with a redemptive framework at Faith Baptist Fellowship.

I am confident that, through ensuing body of discussion, covering 1) biblical and theological foundations, 2) a survey of current extra-biblical source material, and 3) the pilot project group (with its conditions, course design and conclusions), together demonstrate that there is a developmental process by which transformational leaders can nurture and reproduce other transformational leaders. There is a redemptive framework that can inform and shape the intentional developmental process in such a way that lives are changed, transformational leaders are multiplied, and a congregation is positively affected in terms of its health and vibrancy.

We are His "poema."

APPENDIX A
PRE-LEADERSHIP COURSE SURVEY

1. Default Section

1. What is your gender?

- ☐ Male
☐ Female

2. What is your marital status?

- ☐ Single
☐ Married
☐ Divorced
☐ Divorced but remarried

3. What is your age?

- ☐ 20-29
☐ 30-39
☐ 40-49
☐ 50-59

4. How long have you been a Christ follower?

- ☐ 1-5 years
☐ 5-10 years
☐ 10-15 years
☐ More than 15 years

5. Give three words you would use to describe yourself?

5

5

6. What gives you more energy?

- ☐ Being alone
☐ Being with people

7. How would you rate yourself in the following area?

	1 (low)	2	3	4	5 (high)
Personal Walk with Christ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Comment

5

5

8. How would you rate yourself in the following area?

	1 (low)	2	3	4	5 (high)
Work ethic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Comment

	5
	5

9. How would you rate yourself in the following area?

	1 (low)	2	3	4	5 (high)
Personal Finances	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Comment

	5
	5

10. How would you rate yourself in the following area?

	1 (low)	2	3	4	5 (high)
Emotional stability	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Comment

	5
	5

11. How would you rate yourself in the following area?

	1 (low)	2	3	4	5 (high)
Response to Authority	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Comment

	5
	5

12. How would your rate yourself in the following area?

	1 (low)	2	3	4	5 (high)
Commitment to a Local Church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Comment

	5
	5

13. How would you rate yourself in the following area?

	1 (low)	2	3	4	5 (high)
Sexual Purity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Comment

	5
	5

14. What influences have contributed most to your spiritual formation?

- ☐ Personal experience
- ☐ Relationships with others (i.e. mentors)
- ☐ Institutional (church, youth group, etc.)
- ☐ Educational (school, reading books, etc.)

15. I have a solid understanding of my own strengths and weaknesses.

- ☐ Yes
- ☐ No

16. I take personal responsibility for my own moral/character deficiencies.

- ☐ Yes
- ☐ No

17. I have a personal development plan to address character deficiencies in my life.

- ☐ Yes
- ☐ No

18. I have at least one person with whom I am completely honest regarding my weaknesses, temptations, and failures.

- ☐ Yes
- ☐ No

19. I have experienced significant grief in my life.

- ☐ Yes
- ☐ No

20. I have experienced significant success in my life.

- ☐ Yes
- ☐ No

21. I have experienced significant failure in my life.

- ☐ Yes
- ☐ No

22. I have experienced significant suffering in my life.

☐ Yes

☐ No

23. I have significant struggles that no one knows about.

☐ Yes

☐ No

24. Have there been any instances when you viewed pornography in the last year?

☐ Yes

☐ No

Explanation (optional)

25. Have there been any instances when you have masturbated in the past year?

☐ Yes

☐ No

Explanation (optional)

26. How important is the following for an effective leader?

	Less important	Moderately important	Very important
He/she is a "people" person	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

27. How important is the following for an effective leader?

	Less important	Moderately important	Very important
Has a clear "vision"	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

28. How important is the following for an effective leader?

	Less important	Moderately important	Very important
Has experienced past success.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

29. How important is the following for an effective leader?

	Less important	Moderately important	Very important
He/she leaves me feeling confident.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

30. How important is the following for an effective leader?

	Less important	Moderately important	Very important
He/she is a good listener.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

31. How important is the following for an effective leader?

	Less important	Moderately important	Very important
He/she is always busy.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

32. How important is the following for an effective leader?

	Less important	Moderately important	Very important
He/she wins my trust.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

33. How important is the following for an effective leader?

	Not important	Moderately important	Very important
He/she is highly relational.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

34. How important is the following for an effective leader?

	Less important	Moderately important	Very important
He/she is highly organized.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

35. How important is the following for an effective leader?

	Less important	Moderately important	Very important
He/she is most concerned with promoting harmony, fostering friendly interactions, and nurturing relationships that expand the connective tissue with the people they lead.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

36. How important is the following for an effective leader?

	Less important	Moderately important	Very important
He/she is well educated.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

37. How important is the following for an effective leader?

	Less important	Moderately important	Very important
He/she is fully present/attentive to associates or followers in the moment.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

38. How important is the following for an effective leader?

	Less important	Moderately important	Very important
He/she must be articulate and capable of communicating clearly and confidently to both small and large groups.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

39. How important is the following for an effective leader?

	Less important	Moderately important	Very important
He/she really gets to know me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

40. How important is the following for an effective leader?

	Less important	Moderately important	Very important
Manages own "household" well.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

41. How important is the following for an effective leader?

	Less important	Moderately important	Very important
He/she places higher value on their follower's feelings than on accomplishing tasks and goals.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

42. How important is the following for an effective leader?

	Less important	Moderately important	Very important
Has no "ghosts" in "closet".	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

43. How important is the following for an effective leader?

	Less important	Moderately important	Very important
I morally pure and free from all sexual immorality.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

44. How important is the following for an effective leader?

	Less important	Moderately important	Very important
Is above reproach with regard to his/her finances.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

45. How important is the following for an effective leader?

	Less important	Moderately important	Very important
He/she has a healthy marriage.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

46. How important is the following for an effective leader?

	Less important	Moderately important	Very important
Has respectful and obedient children.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

47. How important is the following for an effective leader?

	Less important	Moderately important	Very important
Is appropriately transparent and honest about his/her failures.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

48. How important is the following for an effective leader?

	Less important	Moderately important	Very important
Is focused and demands excellence from followers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

49. How important is the following for an effective leader?

	Less important	Moderately important	Very important
Is humble and respectful in relation to all.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

50. How important is the following for an effective leader?

	Less important	Moderately important	Very important
Ability to create openness to his/her beliefs and values among followers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

51. How important is the following for an effective leader?

	Less important	Moderately important	Very important
He/she is experiencing personal growth and transformation.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

52. How important is the following for an effective leader?

	Less important	Moderately important	Very important
He/she listens first before giving feedback.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

53. How important is the following for an effective leader?

	Less important	Moderately important	Very important
He/she takes personal interest in all current and potential followers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

54. What is your personal view of the following statement?

	Disagree	Moderately agree	Strongly agree
Effective leadership occurs through the articulation of beliefs and values.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

55. What is your personal view of the following statement?

	Disagree	Moderately agree	Strongly agree
An effective leader tells people what to do.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

56. What is your view of the following statement?

	Disagree	Moderately agree	Strongly agree
An effective leader is highly competent at what he/she does.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

57. What is your personal view of the following statement?

	Disagree	Moderately agree	Strongly agree
Effective leaders delegate authority for attainment of his/her vision.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

58. I relate well to a leader who

	Disagree	Moderately agree	Strongly agree
Is humorous.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

59. I relate well to a leader who

	Disagree	Moderately agree	Strongly agree
Has experienced personal crisis.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

60. I relate well to a leader who

	Disagree	Moderately agree	Strongly agree
Sets followers free to innovate, experiment, and take calculated risks.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

61. I relate well to a leader who

	Disagree	Moderately agree	Strongly agree
Seems to have "it all together."	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

62. I relate well to a leader who

	Disagree	Moderately agree	Strongly agree
Values people's input and get's commitment through participation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

63. I relate well to a leader who

	Disagree	Moderately agree	Strongly agree
Has experienced personal failure but got up and moved ahead.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

64. I relate well to a leader who

	Disagree	Moderately agree	Strongly agree
Directs followers by commanding through clear direction.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

65. I respect a leader who

	Disagree	Moderately agree	Strongly agree
Has faced his/her personal issues and has experienced healing.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

66. I respect a leader who

	Disagree	Moderately agree	Strongly agree
Has failed morally but has experienced redemption and has put the past behind him/her.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

67. Which of the following statements correspond most closely to your impressions about yourself?

	Strongly disagree	Disagree	Uncertain	Agree	Strongly agree
I often worry that my superiors do not approve of the quality of my work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am highly regimented in my daily personal routines such as exercise, schedule or devotions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When circumstances dictate that I must interrupt my daily personal routines, I find myself out of sorts and feeling guilty for having "skipped" a day.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I frequently find myself conscious of my status in relation to others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is difficult for me to take an unplanned day off from work responsibilities just to goof around or spend time with friends or family.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
While away from work, I still find myself thinking about work-related topics, often sitting down to write out my ideas in length even if it disrupts family activities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I like to plan the details of my vacations so that I don't waste time.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I often explode in anger after being cut off or irritated while driving or over petty issues.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am meticulous with my personal appearance, keeping shoes shined, clothes perfectly pressed, hair carefully cut and groomed, and fingernails always clipped.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I frequently comment about the long hours I keep and my heavy workload.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When others make sloppy errors or pay little attention to detail, I become annoyed and judge that person.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am obsessive about the smallest errors, worrying that they will reflect poorly on me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

68. Which of the following statements correspond most closely to your impressions about yourself?

	Strongly disagree	Disagree	Uncertain	Agree	Strongly agree
Fellow leaders in my church or organization frequently question whether my proposed goals and projects are feasible and realistic.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am obsessed with knowing how others feel about my performance.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I find it difficult to receive criticism of any kind, reacting with anger, anxiety, or even depression when it does come.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
At times I find myself thinking, "I'll show them; they could never make without me", when I experience conflict situations or opposition to my proposed plans.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In spite of achieving what others would consider significant success, I still find myself dissatisfied and driven to achieve greater things in an effort to feel good about myself.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am willing to bend rules and press the envelope of acceptable behavior to accomplish my goals.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I find myself feeling jealous of the success and achievements of associates, friends, organizations in my area.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am often unaware of or unconcerned about the financial pressures my goals and projects place on those I lead or organization I serve.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Success or failure in a project has a direct bearing on my self-image and sense of worth.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am highly conscious of how colleagues and those to whom I am accountable regard my accomplishments.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I need to be recognized or "on top" when meeting with a group of fellow leaders or	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

69. Which of the following statements correspond most closely with your impressions about yourself?

	Strongly disagree	Disagree	Uncertain	Agree	Strongly agree
When I see two key leaders or associates discreetly talking in the hallway, I worry that they may be talking about me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It really bothers me to think about our leadership team meeting without me being present.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When a friend or associate receives rave compliments for their performance or service, I experience intense feelings of jealousy rather than joy in the success and recognition he/she is receiving.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I require subordinates and associates to provide me with detailed reports of their activities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have few intimate or meaningful relationships within my organization or church and find myself avoiding such relationships.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I insist on absolute loyalty from those who work for me and prohibit staff from criticizing me in any way.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I often worry that there is a significant faction within my organization that would like to see me leave.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have probed people for what they know or for special information they may have relating to certain leaders in my organization.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Those I work with often complain about my lack of a healthy sense of humor.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I tend to take seriously even lighthearted comments and jokes directed at me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

70. Which of the following statements correspond most closely with your impressions about yourself?

	Strongly disagree	Disagree	Uncertain	Agree	Strongly agree
I grew up in a family with one or more chemically dependent people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I grew up in a strict, legalistic religious environment that held its members to an unrealistic standard of behavior and discouraged open communication about personal struggles and problems.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am usually willing to put up with the bizarre or embarrassing behavior of others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I often refrain from sharing my opinion in a group setting until I have heard the opinions of the others in the group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I frequently worry about hurting people's feelings by sharing my true feelings.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I often feel responsible for problems I did not create.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I find it difficult to sleep because I worry about someone else's problems or behavior.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I find myself frequently overcommitted and feel my life is out of control.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I find it extremely difficult to say no to people even when I know that saying yes will result in difficulty for me or my family.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I constantly feel a sense of guilt but have difficulty identifying its source.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel like I never measure up to those around me and have self-deprecating thoughts.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I receive compliments from others, I find it difficult to simply accept them without making qualifying statements.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>


71. Which of the following statements correspond most closely with your impressions of yourself?

	Strongly disagree	Disagree	Uncertain	Agree	Strongly agree
I find myself resisting standards and procedures for formal review of my performance.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is common for me to procrastinate on major projects.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I regularly resist others' ideas that could translate into increased performance or responsibilities for myself.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I find myself consistently underperforming.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I experience periodic but regular outbursts of anger and frustration that are just within the bounds of what is considered acceptable behavior.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Occasionally I intentionally forget suggested projects.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sometimes I give others the silent treatment as an expression of my anger.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I find myself telling others that nothing is bothering me when in reality I am seething.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I tend to be generally pessimistic and feel negative about my future.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Others have expressed to me that I make them feel uncomfortable.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Strategic planning and goal-setting are difficult for me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sometimes I catch myself trying to manipulate others in group settings by venting my anger and emotions when facing an initiative or idea I do not support.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>



APPENDIX B

PRE-LEADERSHIP COURSE SURVEY RESULTS





1. What is your gender?

		Response Percent	Response Count
Male		100.0%	18
Female		0.0%	0
<i>answered question</i>			18
<i>skipped question</i>			0





2. What is your marital status?

		Response Percent	Response Count
Single		0.0%	0
Married		94.4%	17
Divorced		0.0%	0
Divorced but remarried		5.6%	1
<i>answered question</i>			18
<i>skipped question</i>			0

3. What is your age?

		Response Percent	Response Count
20-30		38.9%	7
30-40		38.9%	7
40-50		11.1%	2
50-60		16.7%	3
<i>answered question</i>			18
<i>skipped question</i>			0



4. How long have you been a Christ follower?

	Response Percent	Response Count
1-5 years 	5.6%	1
5-10 years 	5.6%	1
10-15 years 	16.7%	3
More than 15 years 	72.2%	13
<i>answered question</i>		18
<i>skipped question</i>		0

5. Give three words you would use to describe yourself?

	Response Count
	17
<i>answered question</i>	17
<i>skipped question</i>	1

6. What gives you more energy?

	Response Percent	Response Count
Being alone 	33.3%	6
Being with people 	66.7%	12
<i>answered question</i>		18
<i>skipped question</i>		0

7. How would rate yourself in the following area?

	1 (low)	2	3	4	5 (high)	Rating Average	Response Count
Personal Walk with Christ	0.0% (0)	5.6% (1)	38.9% (7)	50.0% (9)	5.6% (1)	3.56	18
						Comment	6
						<i>answered question</i>	18
						<i>skipped question</i>	0

8. How would you rate yourself in the following area?

	1 (low)	2	3	4	5 (high)	Rating Average	Response Count
Work ethic	0.0% (0)	0.0% (0)	5.6% (1)	33.3% (6)	61.1% (11)	4.56	18
						Comment	3
						<i>answered question</i>	18
						<i>skipped question</i>	0

9. How would you rate yourself in the following area?

	1 (low)	2	3	4	5 (high)	Rating Average	Response Count
Personal Finances	0.0% (0)	0.0% (0)	27.8% (5)	55.6% (10)	16.7% (3)	3.89	18
						Comment	4
						<i>answered question</i>	18
						<i>skipped question</i>	0

10. How would you rate yourself in the following area?

	1 (low)	2	3	4	5 (high)	Rating Average	Response Count
Emotional stability	0.0% (0)	0.0% (0)	11.1% (2)	44.4% (8)	44.4% (8)	4.33	18
						Comment	3
						<i>answered question</i>	18
						<i>skipped question</i>	0

11. How would you rate yourself in the following area?

	1 (low)	2	3	4	5 (high)	Rating Average	Response Count
Response to Authority	0.0% (0)	5.6% (1)	11.1% (2)	50.0% (9)	33.3% (6)	4.11	18
						Comment	4
						<i>answered question</i>	18
						<i>skipped question</i>	0





12. How would your rate yourself in the following area?

	1 (low)	2	3	4	5 (high)	Rating Average	Response Count
Commitment to a Local Church	5.6% (1)	5.6% (1)	5.6% (1)	55.6% (10)	27.8% (5)	3.94	18
						Comment	3
						<i>answered question</i>	18
						<i>skipped question</i>	0



13. How would you rate yourself in the following area?

	1 (low)	2	3	4	5 (high)	Rating Average	Response Count
Sexual Purity	0.0% (0)	5.9% (1)	23.5% (4)	47.1% (8)	23.5% (4)	3.88	17
						Comment	4
						<i>answered question</i>	17
						<i>skipped question</i>	1


14. What Influences have contributed most to your spiritual formation?

		Response Percent	Response Count
Personal experience		16.7%	3
Relationships with others (i.e. mentors)		61.1%	11
Institutional (church, youth group, etc.)		44.4%	8
Educational (school, reading books, etc.)		27.8%	5
		<i>answered question</i>	18
		<i>skipped question</i>	0



15. I have a solid understanding of my own strengths and weaknesses.

		Response Percent	Response Count
Yes		83.3%	15
No		16.7%	3
		<i>answered question</i>	18
		<i>skipped question</i>	0



16. I take personal responsibility for my own moral/character deficiencies.

		Response Percent	Response Count
Yes		100.0%	18
No		0.0%	0
<i>answered question</i>			18
<i>skipped question</i>			0



17. I have a personal development plan to address character deficiencies in my life.

		Response Percent	Response Count
Yes		33.3%	6
No		66.7%	12
<i>answered question</i>			18
<i>skipped question</i>			0



18. I have at least one person with whom I am completely honest regarding my weaknesses, temptations, and failures.

		Response Percent	Response Count
Yes		61.1%	11
No		38.9%	7
<i>answered question</i>			18
<i>skipped question</i>			0



19. I have experienced significant grief in my life.

	Response Percent	Response Count
Yes 	66.7%	12
No 	33.3%	6
<i>answered question</i>		18
<i>skipped question</i>		0



20. I have experienced significant success in my life.

	Response Percent	Response Count
Yes 	88.9%	16
No 	11.1%	2
<i>answered question</i>		18
<i>skipped question</i>		0

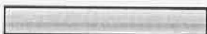

21. I have experienced significant failure in my life.

	Response Percent	Response Count
Yes 	61.1%	11
No 	38.9%	7
<i>answered question</i>		18
<i>skipped question</i>		0



22. I have experienced significant suffering in my life.

		Response Percent	Response Count
Yes		44.4%	8
No		61.1%	11
<i>answered question</i>			18
<i>skipped question</i>			0



23. I have significant struggles that no one knows about.

		Response Percent	Response Count
Yes		38.9%	7
No		61.1%	11
<i>answered question</i>			18
<i>skipped question</i>			0

24. Have there been any instances when you viewed pornography in the last year?

		Response Percent	Response Count
Yes		55.6%	10
No		44.4%	8
Explanation (optional)			1
<i>answered question</i>			18
<i>skipped question</i>			0

25. Have there been any instances when you have masturbated in the past year?

		Response Percent	Response Count
Yes		52.9%	9
No		47.1%	8
	Explanation (optional)		1
	<i>answered question</i>		17
	<i>skipped question</i>		1

26. How Important is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
He/she is a 'people' person	5.6% (1)	55.6% (10)	38.9% (7)	2.33	18
				<i>answered question</i>	18
				<i>skipped question</i>	0

27. How Important is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
Has a clear "vision"	0.0% (0)	16.7% (3)	83.3% (15)	2.83	18
				<i>answered question</i>	18
				<i>skipped question</i>	0

28. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
Has experienced past success.	44.4% (8)	44.4% (8)	11.1% (2)	1.67	18
<i>answered question</i>					18
<i>skipped question</i>					0

29. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
He/she leaves me feeling confident.	5.6% (1)	33.3% (6)	61.1% (11)	2.56	18
<i>answered question</i>					18
<i>skipped question</i>					0

30. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
He/she is a good listener.	0.0% (0)	11.1% (2)	88.9% (16)	2.89	18
<i>answered question</i>					18
<i>skipped question</i>					0

31. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
He/she is always busy.	83.3% (15)	16.7% (3)	0.0% (0)	1.17	18
<i>answered question</i>					18
<i>skipped question</i>					0

32. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
He/she wins my trust.	0.0% (0)	33.3% (5)	66.7% (12)	2.67	18
<i>answered question</i>					18
<i>skipped question</i>					0

33. How Important Is the following for an effective leader?

	Not important	Moderately important	Very important	Rating Average	Response Count
He/she is highly relational.	0.0% (0)	55.6% (10)	44.4% (8)	2.44	18
<i>answered question</i>					18
<i>skipped question</i>					0

34. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
He/she is highly organized.	16.7% (3)	55.6% (10)	27.8% (5)	2.11	18
<i>answered question</i>					18
<i>skipped question</i>					0

35. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
He/she is most concerned with promoting harmony, fostering friendly interactions, and nurturing relationships that expand the connective tissue with the people they lead.	22.2% (4)	50.0% (9)	27.8% (5)	2.06	18
<i>answered question</i>					18
<i>skipped question</i>					0

36. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
He/she is well educated.	27.8% (5)	72.2% (13)	0.0% (0)	1.72	18
<i>answered question</i>					18
<i>skipped question</i>					0

37. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
He/she is fully present/attentive to associates or followers in the moment.	0.0% (0)	44.4% (8)	55.6% (10)	2.56	18
<i>answered question</i>					18
<i>skipped question</i>					0

38. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
He/she must be articulate and capable of communicating clearly and confidently to both small and large groups.	11.1% (2)	50.0% (9)	38.9% (7)	2.28	18
<i>answered question</i>					18
<i>skipped question</i>					0

39. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
He/she really gets to know me.	33.3% (6)	38.9% (7)	27.8% (5)	1.94	18
<i>answered question</i>					18
<i>skipped question</i>					0

40. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
Manages own "household" well.	0.0% (0)	38.9% (7)	61.1% (11)	2.61	18
<i>answered question</i>					18
<i>skipped question</i>					0

41. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
He/she places higher value on their follower's feelings than on accomplishing tasks and goals.	38.9% (7)	55.6% (10)	5.6% (1)	1.67	18
<i>answered question</i>					18
<i>skipped question</i>					0

42. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
Has no "ghosts" in "closet".	16.7% (3)	44.4% (8)	38.9% (7)	2.22	18
<i>answered question</i>					18
<i>skipped question</i>					0

43. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
I morally pure and free from all sexual immorality.	0.0% (0)	27.8% (5)	72.2% (13)	2.72	18
<i>answered question</i>					18
<i>skipped question</i>					0

44. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
Is above reproach with regard to his/her finances.	0.0% (0)	55.6% (10)	44.4% (8)	2.44	18
<i>answered question</i>					18
<i>skipped question</i>					0

45. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
He/she has a healthy marriage.	0.0% (0)	35.3% (6)	64.7% (11)	2.65	17
<i>answered question</i>					17
<i>skipped question</i>					1

46. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
Has respectful and obedient children.	11.1% (2)	55.6% (10)	33.3% (6)	2.22	18
<i>answered question</i>					18
<i>skipped question</i>					0

47. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
Is appropriately transparent and honest about his/her failures.	0.0% (0)	27.8% (5)	72.2% (13)	2.72	18
<i>answered question</i>					18
<i>skipped question</i>					0

48. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
Is focused and demands excellence from followers.	11.1% (2)	61.1% (11)	27.8% (5)	2.17	18
<i>answered question</i>					18
<i>skipped question</i>					0

49. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
Is humble and respectful in relation to all.	0.0% (0)	11.1% (2)	88.9% (16)	2.89	18
<i>answered question</i>					18
<i>skipped question</i>					0

50. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
Ability to create openness to his/her beliefs and values among followers.	0.0% (0)	27.8% (5)	72.2% (13)	2.72	18
<i>answered question</i>					18
<i>skipped question</i>					0

51. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
He/she is experiencing personal growth and transformation.	0.0% (0)	33.3% (6)	66.7% (12)	2.67	18
<i>answered question</i>					18
<i>skipped question</i>					0

52. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
He/she listens first before giving feedback.	0.0% (0)	11.8% (2)	88.2% (15)	2.88	17
<i>answered question</i>					17
<i>skipped question</i>					1

53. How Important Is the following for an effective leader?

	Less important	Moderately important	Very important	Rating Average	Response Count
He/she takes personal interest in all current and potential followers.	11.1% (2)	50.0% (9)	38.9% (7)	2.28	18
<i>answered question</i>					18
<i>skipped question</i>					0

54. What Is your personal view of the following statement?

	Disagree	Moderately agree	Strongly agree	Rating Average	Response Count
Effective leadership occurs through the articulation of beliefs and values.	0.0% (0)	55.6% (10)	44.4% (8)	2.44	18
<i>answered question</i>					18
<i>skipped question</i>					0

55. What Is your personal view of the following statement?

	Disagree	Moderately agree	Strongly agree	Rating Average	Response Count
An effective leader tells people what to do.	50.0% (9)	50.0% (9)	0.0% (0)	1.50	18
<i>answered question</i>					18
<i>skipped question</i>					0

56. What Is your view of the following statement?

	Disagree	Moderately agree	Strongly agree	Rating Average	Response Count
An effective leader is highly competent at what he/she does.	0.0% (0)	37.5% (6)	62.5% (10)	2.63	16
<i>answered question</i>					16
<i>skipped question</i>					2

57. What Is your personal view of the following statement?

	Disagree	Moderately agree	Strongly agree	Rating Average	Response Count
Effective leaders delegate authority for attainment of his/her vision.	5.6% (1)	50.0% (9)	44.4% (8)	2.39	18
<i>answered question</i>					18
<i>skipped question</i>					0

58. I relate well to a leader who

	Disagree	Moderately agree	Strongly agree	Rating Average	Response Count
Is humorous.	22.2% (4)	44.4% (8)	33.3% (6)	2.11	18
<i>answered question</i>					18
<i>skipped question</i>					0

59. I relate well to a leader who

	Disagree	Moderately agree	Strongly agree	Rating Average	Response Count
Has experienced personal crisis.	11.1% (2)	44.4% (8)	44.4% (8)	2.33	18
<i>answered question</i>					18
<i>skipped question</i>					0

60. I relate well to a leader who

	Disagree	Moderately agree	Strongly agree	Rating Average	Response Count
Sets followers free to innovate, experiment, and take calculated risks.	0.0% (0)	50.0% (9)	50.0% (9)	2.50	18
<i>answered question</i>					18
<i>skipped question</i>					0

61. I relate well to a leader who

	Disagree	Moderately agree	Strongly agree	Rating Average	Response Count
Seems to have "it all together."	16.7% (3)	66.7% (12)	16.7% (3)	2.00	18
<i>answered question</i>					18
<i>skipped question</i>					0

62. I relate well to a leader who

	Disagree	Moderately agree	Strongly agree	Rating Average	Response Count
Values people's input and get's commitment through participation	0.0% (0)	33.3% (6)	66.7% (12)	2.67	18
<i>answered question</i>					18
<i>skipped question</i>					0

63. I relate well to a leader who

	Disagree	Moderately agree	Strongly agree	Rating Average	Response Count
Has experienced personal failure but got up and moved ahead.	0.0% (0)	22.2% (4)	77.8% (14)	2.78	18
<i>answered question</i>					18
<i>skipped question</i>					0

64. I relate well to a leader who

	Disagree	Moderately agree	Strongly agree	Rating Average	Response Count
Directs followers by commanding through clear direction.	5.6% (1)	55.6% (10)	38.9% (7)	2.33	18
<i>answered question</i>					18
<i>skipped question</i>					0

65. I respect a leader who

	Disagree	Moderately agree	Strongly agree	Rating Average	Response Count
Has faced his/her personal issues and has experienced healing.	0.0% (0)	11.1% (2)	88.9% (16)	2.89	18
<i>answered question</i>					18
<i>skipped question</i>					0

67. Which of the following statements correspond most closely to your Impressions about yourself?

	Strongly disagree	Disagree	Uncertain	Agree	Strongly agree	Rating Average	Response Count
I often worry that my superiors do not approve of the quality of my work.	17.6% (3)	52.9% (9)	5.9% (1)	17.6% (3)	5.9% (1)	2.41	17
I am highly regimented in my daily personal routines such as exercise, schedule or devotions.	0.0% (0)	23.5% (4)	5.9% (1)	58.8% (10)	11.8% (2)	3.59	17
When circumstances dictate that I must interrupt my daily personal routines, I find myself out of sorts and feeling guilty for having "skipped" a day.	0.0% (0)	70.6% (12)	5.9% (1)	23.5% (4)	0.0% (0)	2.53	17
I frequently find myself conscious of my status in relation to others.	0.0% (0)	41.2% (7)	41.2% (7)	11.8% (2)	5.9% (1)	2.82	17
It is difficult for me to take an unplanned day off from work responsibilities just to goof around or spend time with friends or family.	11.8% (2)	17.6% (3)	11.8% (2)	29.4% (5)	29.4% (5)	3.47	17
While away from work, I still find myself thinking about work-related topics, often sitting down to write out my ideas in length even if it disrupts family activities.	17.6% (3)	35.3% (6)	35.3% (6)	11.8% (2)	0.0% (0)	2.41	17
I like to plan the details of my vacations so that I don't waste time.	5.9% (1)	47.1% (8)	29.4% (5)	17.6% (3)	0.0% (0)	2.59	17
I often explode in anger after being cut off or irritated while driving or over petty issues.	17.6% (3)	47.1% (8)	11.8% (2)	23.5% (4)	0.0% (0)	2.41	17
I am meticulous with my personal appearance, keeping shoes shined, clothes perfectly pressed, hair carefully cut and groomed, and fingernails always clipped.	11.8% (2)	52.9% (9)	17.6% (3)	17.6% (3)	0.0% (0)	2.41	17
I frequently comment about the long hours I keep and my heavy	11.8% (2)	35.3% (6)	29.4% (5)	17.6% (3)	5.9% (1)	2.71	17
I tend to take seriously even lighthearted comments and jokes directed at me.	23.5% (4)	47.1% (8)	11.8% (2)	17.6% (3)	0.0% (0)	2.24	17
answered question							17
skipped question							1

68. Which of the following statements correspond most closely to your Impressions about yourself?

	Strongly disagree	Disagree	Uncertain	Agree	Strongly agree	Rating Average	Response Count
Fellow leaders in my church or organization frequently question whether my proposed goals and projects are feasible and realistic.	12.5% (2)	43.8% (7)	43.8% (7)	0.0% (0)	0.0% (0)	2.31	16
I am obsessed with knowing how others feel about my performance.	6.3% (1)	50.0% (8)	31.3% (5)	12.5% (2)	0.0% (0)	2.50	16
I find it difficult to receive criticism of any kind, reacting with anger, anxiety, or even depression when it does come.	6.3% (1)	56.3% (9)	18.8% (3)	18.8% (3)	0.0% (0)	2.50	16
At times I find myself thinking, "I'll show them; they could never make without me", when I experience conflict situations or opposition to my proposed plans.	25.0% (4)	62.5% (10)	12.5% (2)	0.0% (0)	0.0% (0)	1.88	16
In spite of achieving what others would consider significant success, I still find myself dissatisfied and driven to achieve greater things in an effort to feel good about myself.	6.3% (1)	31.3% (5)	31.3% (5)	25.0% (4)	6.3% (1)	2.94	16
I am willing to bend rules and press the envelope of acceptable behavior to accomplish my goals.	31.3% (5)	50.0% (8)	6.3% (1)	12.5% (2)	0.0% (0)	2.00	16
I find myself feeling jealous of the success and achievements of associates, friends, organizations in my area.	18.8% (3)	43.8% (7)	12.5% (2)	25.0% (4)	0.0% (0)	2.44	16
I am often unaware of or unconcerned about the financial pressures my goals and projects place on those I lead or organization I serve.	0.0% (0)	62.5% (10)	31.3% (5)	6.3% (1)	0.0% (0)	2.44	16
Success or failure in a project has a direct bearing on my self-image and sense of worth.	6.3% (1)	31.3% (5)	18.8% (3)	43.8% (7)	0.0% (0)	3.00	16
I am highly conscious of how colleagues and those to whom I am accountable regard my accomplishments.	0.0% (0)	18.8% (3)	18.8% (3)	62.5% (10)	0.0% (0)	3.44	16
I need to be recognized or "on top" when meeting with a group of fellow leaders or associates.	6.3% (1)	62.5% (10)	18.8% (3)	12.5% (2)	0.0% (0)	2.38	16
answered question							16
skipped question							2

69. Which of the following statements correspond most closely with your Impressions about yourself?

	Strongly disagree	Disagree	Uncertain	Agree	Strongly agree	Rating Average	Response Count
When I see two key leaders or associates discreetly talking in the hallway, I worry that they may be talking about me.	29.4% (5)	52.9% (8)	11.8% (2)	5.9% (1)	0.0% (0)	1.94	17
It really bothers me to think about our leadership team meeting without me being present.	29.4% (5)	47.1% (8)	11.8% (2)	11.8% (2)	0.0% (0)	2.06	17
When a friend or associate receives rave compliments for their performance or service, I experience intense feelings of jealousy rather than joy in the success and recognition he/she is receiving.	17.6% (3)	58.8% (10)	17.6% (3)	5.9% (1)	0.0% (0)	2.12	17
I require subordinates and associates to provide me with detailed reports of their activities.	17.6% (3)	35.3% (6)	29.4% (5)	17.6% (3)	0.0% (0)	2.47	17
I have few intimate or meaningful relationships within my organization or church and find myself avoiding such relationships.	12.5% (2)	62.5% (10)	18.8% (3)	6.3% (1)	0.0% (0)	2.19	16
I insist on absolute loyalty from those who work for me and prohibit staff from criticizing me in any way.	17.6% (3)	64.7% (11)	17.6% (3)	0.0% (0)	0.0% (0)	2.00	17
I often worry that there is a significant faction within my organization that would like to see me leave.	47.1% (8)	47.1% (8)	5.9% (1)	0.0% (0)	0.0% (0)	1.59	17
I have probed people for what they know or for special information they may have relating to certain leaders in my organization.	12.5% (2)	50.0% (8)	0.0% (0)	37.5% (6)	0.0% (0)	2.63	16
Those I work with often complain about my lack of a healthy sense of humor.	56.3% (9)	31.3% (5)	12.5% (2)	0.0% (0)	0.0% (0)	1.56	16
I tend to take seriously even lighthearted comments and jokes directed at me.	23.5% (4)	47.1% (8)	11.8% (2)	17.6% (3)	0.0% (0)	2.24	17
answered question							17
skipped question							1

70. Which of the following statements correspond most closely with your impressions about yourself?

	Strongly disagree	Disagree	Uncertain	Agree	Strongly agree	Rating Average	Response Count
I grew up in a family with one or more chemically dependent people.	75.5% (13)	17.6% (3)	0.0% (0)	0.0% (0)	5.9% (1)	1.41	17
I grew up in a strict, legalistic religious environment that held its members to an unrealistic standard of behavior and discouraged open communication about personal struggles and problems.	47.1% (8)	41.2% (7)	5.9% (1)	5.9% (1)	0.0% (0)	1.71	17
I am usually willing to put up with the bizarre or embarrassing behavior of others.	5.9% (1)	11.8% (2)	47.1% (8)	35.3% (6)	0.0% (0)	3.12	17
I often refrain from sharing my opinion in a group setting until I have heard the opinions of the others in the group.	5.9% (1)	35.3% (6)	35.3% (6)	23.5% (4)	0.0% (0)	2.75	17
I frequently worry about hurting people's feelings by sharing my true feelings.	0.0% (0)	58.8% (10)	11.8% (2)	29.4% (5)	0.0% (0)	2.71	17
I often feel responsible for problems I did not create.	0.0% (0)	47.1% (8)	29.4% (5)	17.6% (3)	5.9% (1)	2.82	17
I find it difficult to sleep because I worry about someone else's problems or behavior.	17.6% (3)	64.7% (11)	17.6% (3)	0.0% (0)	0.0% (0)	2.00	17
I find myself frequently overcommitted and feel my life is out of control.	0.0% (0)	58.8% (10)	29.4% (5)	5.9% (1)	5.9% (1)	2.59	17
I find it extremely difficult to say no to people even when I know that saying yes will result in difficulty for me or my family.	0.0% (0)	64.7% (11)	17.6% (3)	17.6% (3)	0.0% (0)	2.53	17
I constantly feel a sense of guilt but have difficulty identifying its source.	5.9% (1)	88.2% (15)	5.9% (1)	0.0% (0)	0.0% (0)	2.00	17
I feel like I never measure up to those around me and have self-deprecating thoughts.	5.9% (1)	64.7% (11)	11.8% (2)	11.8% (2)	5.9% (1)	2.47	17
When I receive compliments from others, I find it difficult to simply accept them without making qualifying statements.	0.0% (0)	41.2% (7)	17.6% (3)	41.2% (7)	0.0% (0)	3.00	17
answered question							17
skipped question							1

APPENDIX C

POST-LEADERSHIP COURSE SURVEY

1. Default Section

1. What is your gender?

- ☐ Male
- ☐ Female

2. What is your marital status?

- ☐ Single
- ☐ Married
- ☐ Divorced
- ☐ Divorced but remarried

3. What is your age?

- ☐ 20-30
- ☐ 30-40
- ☐ 40-50
- ☐ 50-60

4. How long have you been a Christ follower?

- ☐ 1-5 years
- ☐ 6-10 years
- ☐ 11-15 years
- ☐ More than 15 years

5. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I find myself encouraged by God's providences throughout my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

6. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I find myself feeling frustrated with my lot in life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

7. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I found myself reliving unwanted old hurts.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

8. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I found myself freshly recognizing God's goodness in my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. During the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I found it easy to share my "headaches, heartaches, and hallelujahs."	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

10. During the Redemptive Leadership Development course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I found myself wanting more prayer and support.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

11. During the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I found myself hungering for more of God's presence and power in my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

12. During the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I found myself desiring a greater understanding of God's Word.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

13. During the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I found myself making forward steps in my personal walk with Christ.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

14. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I found myself freshly encouraged by God's control over the events of my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I found myself seeing the high points and low points in my life with a new perspective.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

16. As result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I found myself desiring deeper spiritual relationships.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

17. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I found myself devoting more time to prayer and personal spiritual devotions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

18. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I find myself looking at Scripture in a different way.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

19. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I find myself slowing down when I spend personal time in Scripture.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

20. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I find myself looking at trouble and personal crises from a different perspective.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

21. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I find myself looking at the challenges and hard things in other people's lives differently.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

22. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I find myself reflecting on weakness in myself and others from a more "redemptive" perspective.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

23. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I find myself recognizing that God has a redemptive purpose in everything I've encountered in my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

24. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I find myself feeling greater hope for people I know who are suffering.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

25. During the Redemptive Leadership Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I experienced profound challenges to my satisfaction and hope in God.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

26. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I find myself wanting to be a greater influence for peace and healing in the lives of others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

27. Since the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I have found myself feeling that suffering makes no sense.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

28. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I find myself being more attentive to Bible teaching and preaching.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

29. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I find myself longing for more transformation in my character.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

30. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I find myself wanting to confess my secret sins and struggles to someone.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

31. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I find myself appreciating when I feel weak.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

32. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I realize the significance of personal spiritual development in my own life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

33. During the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I encountered the power of God's Word.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

34. During the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I sensed God working in my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

35. During the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I sensed God at work in the lives of other participants.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

36. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
my beliefs and assumptions were freshly challenged.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

37. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
my attitude about personal failure has changed.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

38. Since the Redemptive Leadership Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I am more aware of my own attitude toward God's will and Word.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

39. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I see my strengths and weaknesses in a new light.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

40. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I want to personally experience deep change.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

41. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I recognize a need to develop new competencies.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

42. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I recognize a need to grow in character.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

43. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I recognize God's developmental process in my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

44. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I recognize the sanctifying power of loss and grief.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

45. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
my beliefs and assumptions about leadership are basically the same.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

46. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I recognize the need for a deeper and more consistent experience of spiritual community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

47. As a result of the Redemptive Leadership Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I am encouraged that God has written the story of my life in advance.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

48. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I am more aware of what's going on in my own heart and how it manifests itself outwardly.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

49. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I am more aware of qualities essential for transformational leaders.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

50. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I am aware of what others want from me/expect from me as a leader.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

51. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I am clear about my personal dreams and desires.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

52. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I can define the "good life" for me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

53. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I am personally hungry for the Word of God.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

54. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I am watching and exposing myself to things that I shouldn't.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

55. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I am aware that, as a leader, I can not give away to others what I do not possess myself.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

56. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I am aware of what my soul needs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

57. If your spouse were to give three defining qualities of your life, what would they be?

1	<input type="text"/>
2	<input type="text"/>
3	<input type="text"/>

58. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I am aware that my leadership is shaped not only by my knowledge and skill, but by the condition of my soul.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

59. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I have a plan and relational structure in place to help me be fully aware of the outward manifestations of what is in my heart.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

60. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I am taking responsibility for leading myself.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

61. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I am taking responsibility for my own transformation.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

62. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I believe there is congruence between my life as others see it and my life when no one else is around.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

63. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
There are people who know me deeply.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

64. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
There are people who really know what kind of husband and/or father I am.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

65. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
There are people who know what I do with my finances.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

66. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
There are people who know where I go on my computer.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

67. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I believe God is near me in transforming love.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

68. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
I am confident God is being gracious to me when He is refining me through suffering.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

69. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
The greatest threat to the church of Jesus Christ is not found outside the church in culture, or in theological error, but in the hearts of those who serve in the church as leaders.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

70. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
The purpose of spiritual leadership is to reveal my weakness and God's strength.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

71. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
People see me as a "safe" person.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

72. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
Those that I lead are clearly aware of my love and gratitude for them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

73. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
Those that I lead are more aware of my encouragement than my criticism.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

74. What is the view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
There is someone who knows how my devotional life is going.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

75. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree
When I recognize weakness in the church, I am disappointed by the absence of God's power.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

76. What is your view of the following statement?

Strongly disagree

Disagree

Neither agree or
disagree

Agree

Strongly agree


I feel I could explain where
I am in my developmental
process in light of the
Redemptive Leadership
continuum.

☐☐☐☐☐


APPENDIX D

POST-LEADERSHIP COURSE SURVEY RESULTS





1. What is your gender?

		Response Percent	Response Count
Male		100.0%	17
Female		0.0%	0
<i>answered question</i>			17
<i>skipped question</i>			0





2. What is your marital status?

		Response Percent	Response Count
Single		0.0%	0
Married		100.0%	17
Divorced		0.0%	0
Divorced but remarried		0.0%	0
<i>answered question</i>			17
<i>skipped question</i>			0

3. What is your age?

		Response Percent	Response Count
20-30		29.4%	5
30-40		41.2%	7
40-50		17.6%	3
50-60		11.8%	2
<i>answered question</i>			17
<i>skipped question</i>			0

4. How long have you been a Christ follower?

	Response Percent	Response Count
1-5 years 	5.9%	1
6-10 years 	11.8%	2
11-15 years 	23.5%	4
More than 15 years 	58.8%	10
<i>answered question</i>		17
<i>skipped question</i>		0

5. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I find myself encouraged by God's providences throughout my life.	0.0% (0)	0.0% (0)	5.9% (1)	52.9% (9)	41.2% (7)	4.35	17
<i>answered question</i>							17
<i>skipped question</i>							0

6. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I find myself feeling frustrated with my lot in life.	41.2% (7)	52.9% (9)	5.9% (1)	0.0% (0)	0.0% (0)	1.65	17
<i>answered question</i>							17
<i>skipped question</i>							0

7. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I found myself reliving unwanted old hurts.	23.5% (4)	47.1% (8)	11.8% (2)	17.6% (3)	0.0% (0)	2.24	17
<i>answered question</i>							17
<i>skipped question</i>							0

8. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I found myself freshly recognizing God's goodness in my life.	5.9% (1)	5.9% (1)	5.9% (1)	58.8% (10)	23.5% (4)	3.88	17
<i>answered question</i>							17
<i>skipped question</i>							0

9. During the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I found it easy to share my "headaches, heartaches, and hallelujahs."	0.0% (0)	5.9% (1)	35.3% (6)	52.9% (9)	5.9% (1)	3.59	17
<i>answered question</i>							17
<i>skipped question</i>							0

10. During the Redemptive Leadership Development course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I found myself wanting more prayer and support.	0.0% (0)	11.8% (2)	35.3% (6)	47.1% (8)	5.9% (1)	3.47	17
<i>answered question</i>							17
<i>skipped question</i>							0

11. During the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I found myself hungering for more of God's presence and power in my life.	0.0% (0)	0.0% (0)	5.9% (1)	70.6% (12)	23.5% (4)	4.18	17
<i>answered question</i>							17
<i>skipped question</i>							0

12. During the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I found myself desiring a greater understanding of God's Word.	0.0% (0)	0.0% (0)	0.0% (0)	82.4% (14)	17.6% (3)	4.18	17
<i>answered question</i>							17
<i>skipped question</i>							0

13. During the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I found myself making forward steps in my personal walk with Christ.	0.0% (0)	0.0% (0)	11.8% (2)	64.7% (11)	23.5% (4)	4.12	17
<i>answered question</i>							17
<i>skipped question</i>							0

14. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I found myself freshly encouraged by God's control over the events of my life.	0.0% (0)	0.0% (0)	5.9% (1)	64.7% (11)	29.4% (5)	4.24	17
<i>answered question</i>							17
<i>skipped question</i>							0

15. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I found myself seeing the high points and low points in my life with a new perspective.	0.0% (0)	0.0% (0)	17.6% (3)	64.7% (11)	17.6% (3)	4.00	17
<i>answered question</i>							17
<i>skipped question</i>							0

16. As result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I found myself desiring deeper spiritual relationships.	0.0% (0)	5.9% (1)	17.6% (3)	58.8% (10)	17.6% (3)	3.89	17
					<i>answered question</i>		17
					<i>skipped question</i>		0

17. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I found myself devoting more time to prayer and personal spiritual devotions.	0.0% (0)	0.0% (0)	23.5% (4)	76.5% (13)	0.0% (0)	3.76	17
					<i>answered question</i>		17
					<i>skipped question</i>		0

18. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I find myself looking at Scripture in a different way.	0.0% (0)	0.0% (0)	5.9% (1)	88.2% (15)	5.9% (1)	4.00	17
					<i>answered question</i>		17
					<i>skipped question</i>		0

19. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I find myself slowing down when I spend personal time in Scripture.	0.0% (0)	0.0% (0)	17.6% (3)	70.6% (12)	11.8% (2)	3.94	17
<i>answered question</i>							17
<i>skipped question</i>							0

20. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I find myself looking at trouble and personal crises from a different perspective.	0.0% (0)	5.9% (1)	23.5% (4)	41.2% (7)	29.4% (5)	3.94	17
<i>answered question</i>							17
<i>skipped question</i>							0

21. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I find myself looking at the challenges and hard things in other people's lives differently.	0.0% (0)	5.9% (1)	11.8% (2)	58.8% (10)	23.5% (4)	4.00	17
<i>answered question</i>							17
<i>skipped question</i>							0

22. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I find myself reflecting on weakness in myself and others from a more "redemptive" perspective.	0.0% (0)	5.9% (1)	11.8% (2)	58.8% (10)	23.5% (4)	4.00	17
<i>answered question</i>							17
<i>skipped question</i>							0

23. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I find myself recognizing that God has a redemptive purpose in everything I've encountered in my life.	0.0% (0)	0.0% (0)	5.9% (1)	64.7% (11)	29.4% (5)	4.24	17
<i>answered question</i>							17
<i>skipped question</i>							0

24. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I find myself feeling greater hope for people I know who are suffering.	0.0% (0)	0.0% (0)	23.5% (4)	52.9% (9)	23.5% (4)	4.00	17
<i>answered question</i>							17
<i>skipped question</i>							0

25. During the Redemptive Leadership Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I experienced profound challenges to my satisfaction and hope in God.	0.0% (0)	29.4% (5)	35.3% (6)	29.4% (5)	5.9% (1)	3.12	17
<i>answered question</i>							17
<i>skipped question</i>							0

26. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I find myself wanting to be a greater influence for peace and healing in the lives of others.	0.0% (0)	0.0% (0)	11.8% (2)	64.7% (11)	23.5% (4)	4.12	17
<i>answered question</i>							17
<i>skipped question</i>							0

27. Since the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I have found myself feeling that suffering makes no sense.	41.2% (7)	47.1% (8)	11.8% (2)	0.0% (0)	0.0% (0)	1.71	17
<i>answered question</i>							17
<i>skipped question</i>							0

28. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I find myself being more attentive to Bible teaching and preaching.	0.0% (0)	0.0% (0)	29.4% (5)	47.1% (8)	23.5% (4)	3.94	17
					<i>answered question</i>		17
					<i>skipped question</i>		0

29. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I find myself longing for more transformation in my character.	0.0% (0)	0.0% (0)	5.9% (1)	64.7% (11)	29.4% (5)	4.24	17
					<i>answered question</i>		17
					<i>skipped question</i>		0

30. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I find myself wanting to confess my secret sins and struggles to someone.	0.0% (0)	23.5% (4)	35.3% (6)	41.2% (7)	0.0% (0)	3.18	17
					<i>answered question</i>		17
					<i>skipped question</i>		0

31. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I find myself appreciating when I feel weak.	0.0% (0)	17.6% (3)	29.4% (5)	52.9% (9)	0.0% (0)	3.35	17
<i>answered question</i>							17
<i>skipped question</i>							0

32. As a result of the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I realize the significance of personal spiritual development in my own life.	0.0% (0)	0.0% (0)	5.9% (1)	64.7% (11)	29.4% (5)	4.24	17
<i>answered question</i>							17
<i>skipped question</i>							0

33. During the Redemptive Leadership Development Course,

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I encountered the power of God's Word.	0.0% (0)	5.9% (1)	0.0% (0)	58.8% (10)	35.3% (6)	4.24	17
<i>answered question</i>							17
<i>skipped question</i>							0

34. During the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I sensed God working in my life.	0.0% (0)	5.9% (1)	0.0% (0)	58.8% (10)	35.3% (6)	4.24	17
<i>answered question</i>							17
<i>skipped question</i>							0

35. During the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I sensed God at work in the lives of other participants.	0.0% (0)	0.0% (0)	17.6% (3)	58.8% (10)	23.5% (4)	4.06	17
<i>answered question</i>							17
<i>skipped question</i>							0

36. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
my beliefs and assumptions were freshly challenged.	0.0% (0)	0.0% (0)	17.6% (3)	64.7% (11)	17.6% (3)	4.00	17
<i>answered question</i>							17
<i>skipped question</i>							0

37. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
my attitude about personal failure has changed.	0.0% (0)	11.8% (2)	17.6% (3)	52.9% (9)	17.6% (3)	3.76	17
<i>answered question</i>							17
<i>skipped question</i>							0

38. Since the Redemptive Leadership Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I am more aware of my own attitude toward God's will and Word.	0.0% (0)	0.0% (0)	17.6% (3)	70.6% (12)	11.8% (2)	3.94	17
<i>answered question</i>							17
<i>skipped question</i>							0

39. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I see my strengths and weaknesses in a new light.	0.0% (0)	0.0% (0)	29.4% (5)	52.9% (9)	17.6% (3)	3.88	17
<i>answered question</i>							17
<i>skipped question</i>							0

40. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I want to personally experience deep change.	0.0% (0)	0.0% (0)	17.6% (3)	52.9% (9)	29.4% (5)	4.12	17
<i>answered question</i>							17
<i>skipped question</i>							0

41. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I recognize a need to develop new competencies.	0.0% (0)	5.9% (1)	5.9% (1)	88.2% (15)	0.0% (0)	3.82	17
<i>answered question</i>							17
<i>skipped question</i>							0

42. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I recognize a need to grow in character.	0.0% (0)	0.0% (0)	0.0% (0)	88.2% (15)	11.8% (2)	4.12	17
<i>answered question</i>							17
<i>skipped question</i>							0

43. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I recognize God's developmental process in my life.	0.0% (0)	0.0% (0)	5.9% (1)	70.6% (12)	23.5% (4)	4.18	17
<i>answered question</i>							17
<i>skipped question</i>							0

44. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I recognize the sanctifying power of loss and grief.	0.0% (0)	0.0% (0)	29.4% (5)	47.1% (8)	23.5% (4)	3.94	17
<i>answered question</i>							17
<i>skipped question</i>							0

45. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
my beliefs and assumptions about leadership are basically the same.	0.0% (0)	58.8% (10)	23.5% (4)	17.6% (3)	0.0% (0)	2.59	17
<i>answered question</i>							17
<i>skipped question</i>							0

46. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I recognize the need for a deeper and more consistent experience of spiritual community.	0.0% (0)	0.0% (0)	11.8% (2)	76.5% (13)	11.8% (2)	4.00	17
<i>answered question</i>							17
<i>skipped question</i>							0

47. As a result of the Redemptive Leadership Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I am encouraged that God has written the story of my life in advance.	0.0% (0)	0.0% (0)	17.6% (3)	29.4% (5)	52.9% (9)	4.35	17
<i>answered question</i>							17
<i>skipped question</i>							0

48. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I am more aware of what's going on in my own heart and how it manifests itself outwardly.	0.0% (0)	0.0% (0)	41.2% (7)	41.2% (7)	17.6% (3)	3.75	17
<i>answered question</i>							17
<i>skipped question</i>							0

49. As a result of the Redemptive Leadership Development Course

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I am more aware of qualities essential for transformational leaders.	0.0% (0)	0.0% (0)	5.9% (1)	70.6% (12)	23.5% (4)	4.18	17
<i>answered question</i>							17
<i>skipped question</i>							0

50. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I am aware of what others want from me/expect from me as a leader.	5.9% (1)	0.0% (0)	35.3% (6)	52.9% (9)	5.9% (1)	3.53	17
<i>answered question</i>							17
<i>skipped question</i>							0

51. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I am clear about my personal dreams and desires.	0.0% (0)	11.8% (2)	29.4% (5)	58.8% (10)	0.0% (0)	3.47	17
<i>answered question</i>							17
<i>skipped question</i>							0

52. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I can define the "good life" for me.	0.0% (0)	0.0% (0)	52.9% (9)	41.2% (7)	5.9% (1)	3.53	17
<i>answered question</i>							17
<i>skipped question</i>							0

53. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I am personally hungry for the Word of God.	0.0% (0)	0.0% (0)	11.8% (2)	70.6% (12)	17.5% (3)	4.06	17
<i>answered question</i>							17
<i>skipped question</i>							0

54. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I am watching and exposing myself to things that I shouldn't.	5.9% (1)	35.3% (6)	23.5% (4)	35.3% (6)	0.0% (0)	2.88	17
<i>answered question</i>							17
<i>skipped question</i>							0




55. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I am aware that, as a leader, I can not give away to others what I do not possess myself.	0.0% (0)	5.9% (1)	11.8% (2)	52.9% (9)	29.4% (5)	4.06	17
<i>answered question</i>							17
<i>skipped question</i>							0

56. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I am aware of what my soul needs.	0.0% (0)	0.0% (0)	11.8% (2)	76.5% (13)	11.8% (2)	4.00	17
<i>answered question</i>							17
<i>skipped question</i>							0

57. If your spouse were to give three defining qualities of your life, what would they be?

		Response Percent	Response Count
1		100.0%	15
2		100.0%	15
3		86.7%	13
<i>answered question</i>			15
<i>skipped question</i>			2

58. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I am aware that my leadership is shaped not only by my knowledge and skill, but by the condition of my soul.	0.0% (0)	0.0% (0)	5.9% (1)	41.2% (7)	52.9% (9)	4.47	17
<i>answered question</i>							17
<i>skipped question</i>							0

59. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I have a plan and relational structure in place to help me be fully aware of the outward manifestations of what is in my heart.	0.0% (0)	23.5% (4)	17.6% (3)	58.8% (10)	0.0% (0)	3.35	17
<i>answered question</i>							17
<i>skipped question</i>							0

60. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I am taking responsibility for leading myself.	0.0% (0)	6.3% (1)	18.8% (3)	62.5% (10)	12.5% (2)	3.81	16
<i>answered question</i>							16
<i>skipped question</i>							1

61. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I am taking responsibility for my own transformation.	0.0% (0)	6.3% (1)	37.5% (6)	50.0% (8)	6.3% (1)	3.56	16
<i>answered question</i>							16
<i>skipped question</i>							1

62. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I believe there is congruence between my life as others see it and my life when no one else is around.	0.0% (0)	17.5% (3)	11.8% (2)	70.6% (12)	0.0% (0)	3.53	17
<i>answered question</i>							17
<i>skipped question</i>							0

63. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
There are people who know me deeply.	0.0% (0)	0.0% (0)	41.2% (7)	41.2% (7)	17.6% (3)	3.76	17
<i>answered question</i>							17
<i>skipped question</i>							0

64. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
There are people who really know what kind of husband and/or father I am.	0.0% (0)	0.0% (0)	17.6% (3)	58.8% (10)	23.5% (4)	4.05	17
<i>answered question</i>							17
<i>skipped question</i>							0

65. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
There are people who know what I do with my finances.	0.0% (0)	5.9% (1)	35.3% (6)	47.1% (8)	11.8% (2)	3.65	17
<i>answered question</i>							17
<i>skipped question</i>							0

66. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
There are people who know where I go on my computer.	0.0% (0)	17.6% (3)	41.2% (7)	29.4% (5)	11.8% (2)	3.35	17
<i>answered question</i>							17
<i>skipped question</i>							0

67. What Is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I believe God is near me in transforming love.	0.0% (0)	0.0% (0)	11.8% (2)	76.5% (13)	11.8% (2)	4.00	17
<i>answered question</i>							17
<i>skipped question</i>							0

68. What Is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I am confident God is being gracious to me when He is refining me through suffering.	0.0% (0)	0.0% (0)	0.0% (0)	64.7% (11)	35.3% (6)	4.35	17
<i>answered question</i>							17
<i>skipped question</i>							0

69. What Is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
The greatest threat to the church of Jesus Christ is not found outside the church in culture, or in theological error, but in the hearts of those who serve in the church as leaders.	0.0% (0)	0.0% (0)	11.8% (2)	41.2% (7)	47.1% (8)	4.35	17
<i>answered question</i>							17
<i>skipped question</i>							0

70. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
The purpose of spiritual leadership is to reveal my weakness and God's strength.	0.0% (0)	5.9% (1)	5.9% (1)	64.7% (11)	23.5% (4)	4.06	17
<i>answered question</i>							17
<i>skipped question</i>							0

71. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
People see me as a "safe" person.	0.0% (0)	0.0% (0)	17.6% (3)	70.6% (12)	11.8% (2)	3.94	17
<i>answered question</i>							17
<i>skipped question</i>							0

72. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
Those that I lead are clearly aware of my love and gratitude for them.	0.0% (0)	0.0% (0)	47.1% (8)	41.2% (7)	11.8% (2)	3.65	17
<i>answered question</i>							17
<i>skipped question</i>							0

73. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
Those that I lead are more aware of my encouragement than my criticism.	0.0% (0)	11.8% (2)	41.2% (7)	23.5% (4)	23.5% (4)	3.59	17
<i>answered question</i>							17
<i>skipped question</i>							0

74. What is the view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
There is someone who knows how my devotional life is going.	0.0% (0)	23.5% (4)	35.3% (6)	35.3% (6)	5.9% (1)	3.24	17
<i>answered question</i>							17
<i>skipped question</i>							0

75. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
When I recognize weakness in the church, I am disappointed by the absence of God's power.	5.9% (1)	47.1% (8)	11.8% (2)	35.3% (6)	0.0% (0)	2.76	17
<i>answered question</i>							17
<i>skipped question</i>							0

76. What is your view of the following statement?

	Strongly disagree	Disagree	Neither agree or disagree	Agree	Strongly agree	Rating Average	Response Count
I feel I could explain where I am in my developmental process in light of the Redemptive Leadership continuum.	0.0% (0)	5.9% (1)	17.6% (3)	70.6% (12)	5.9% (1)	3.76	17
answered question							17
skipped question							0

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